THE DIVINE VISIONS OF JOHN ENGELBRECHT,

A LUTHERAN PROTESTANT,

WHOM GOD SENT FROM THE DEAD TO BE A PREACHER OF REPENTANCE AND FAITH TO THE CHRISTIAN WORLD.

VOLUME II.

CONTAINING,

The VISION and REVELATION OF

The THREE STATES; ECCLESIASTICAL, POLITICAL, AND OECONOMICAL.

Now first done out of the *German* into *English*,

By Francis Okely,

Formerly of ST. JOHN'S COLLEGE, CAMBRIDGE.

"In the last Days—your Young Men shall see Visions, &c."
Joel ii. 28. Acts ii. 17.

NORTHAMPTON:
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M,DCC,LXXX.

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Amaziah *ſaid unto* Amos, O *thou* Seer, *go, flee thee away into the Land of* Judah, *and there eat Bread, and propheſy* there: *But propheſy not again any more at* Bethel; *for it is the King's Chapel, and it is the King's Court. Then anſwered* Amos *and ſaid unto* Amaziah, *I was no* Prophet, *neither was I a* Prophet's Son; *but I was an* Herdman *and a* Gatherer *of* Sycomore-Fruit. *And the* LORD *took me, as I followed the Flock, and the* LORD *ſaid unto me, Go, propheſy unto my People* ISRAEL." Amos vii. 12—15.

BRITISH MUSEUM

To the READER.

BY Way of *Introduction*, and of *Preparation*, for Peruſal of the following moſt important VISION of the THREE STATES; or by Way of *Recollection* and *Improvement* upon it afterwards;—the *Tranſlator* humbly and earneſtly recommends to every ſerious and well-meaning Reader, carefully to look out; and then deeply to ponder the *ſpiritual*, as well as the *literal*, Senſe of all the *Scripture-References* here laid before him, by the following Table.

Tho' numerous; yet are they, by far, not *all* the Texts and Paſſages, which might have been alledged upon this Subject, out of *both* Teſtaments; and eſpecially from the *New*. But from *theſe* it cannot but be fully evident, that "*the Spirit* of this Prophet, or extraordinary Man, *is ſubject to the Prophets*." (1 Cor. xiv. 32.) Seeing that the entire *Viſion* itſelf, as well as the poſterior *Angelical Expoſition* of it, is (as *John Engelbrecht* himſelf intimates, Page 32, &c. &c.) *according to* GOD's *Word*.

The Reader's own Wiſdom and Diſcernment muſt, amidſt ſuch an unavoidable *Promiſcuouſneſs*, aſſiſt him to diſtinguiſh, and properly to apply, the Contents; which conſiſt of a wonderful *Miſcellany* of *Criminations*, *Reprehenſions*, *Denunciations*, *Doctrines*, *Promiſes*, and *Encouragments*, on the ſureſt and beſt Foundation, to believe, hope, and pray for a *thorough* REFORMATION of all the THREE STATES; and ſo for *better Times*, in the *Jewiſh Church* formerly; And, becauſe they indiſputably bear ſuch a *Typical Analogy* and *Relation* to like Circumſtances, both bad and good, in the *Chriſtian Church* of the laſt Days; there can be therefore no Shadow of a Doubt left, but that they were, through his own Inſpiration, deſigned by GOD, equally to *warn* all, under *both* Diſpenſations, to true Repentance for Kindred-Crimes and Vices, Corruption and Degeneracy; to *awaken* the true Spirit of Prayer, in Order to ſue for, and to obtain, Pardon of all Sins and Tranſgreſſions; and then to *inſpirit* all with the well-grounded Faith and Hope of once ſeeing, after ſimilar Diſtreſs and Calamity, ſimilar Joy and Gladneſs.

This may the GOD of all *Grace* grant in our Days; yea, may HE grant it quickly! 26 MY 59 F. O.

NORTHAMPTON, *October* 26, 1780.

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26 MY 59

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A TABLE

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JOHN

JOHN ENGELBRECHT

OF

BRUNSWIC's

Divine VISION and REVELATION

OF

The THREE STATES,

The ECCLESIASTICAL, the POLITICAL,
And the OECONOMICAL STATE:

As it was penned down by himself, the SECOND Time,
at EMBDEN, in the Year 1640.

NOW FIRST DONE INTO ENGLISH
From *that* GERMAN Version; which, for Want of
a Copy in the *Original* HIGH-DUTCH, was
forced to be done back again out of
the LOW-DUTCH *Translation.*

" Awake *thou that* ſleepeſt, *and ariſe from the*
" *Dead, and* CHRIST *ſhall give thee Light.*"
Eph. v. 14.

" Awake *to* Righteouſneſs, *and ſin not.*"
1 Cor. xv. 34.

A

Divine VISION and REVELATION

OF

The THREE STATES,

The ECCLESIASTICAL, the POLITICAL, and the OECONOMICAL STATE:

Which I, JOHN ENGELBRECHT, being at that Time broad-awake, clearly and diſtinctly ſaw with the Eyes of my Body.

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I HAD a Sight of the THREE STATES, as they were ſeated in Chairs; all three of them faſt aſleep: I alſo ſaw how an Angel came, and ſmote the ECCLESIASTICAL *State* to the Ground; inſomuch that *this* State, by falling down out of it's Chair, made ſuch a Noiſe and Clatter, that the other *two* were waked out of their Sleep by it.—What I alſo further ſaw in this Viſion, as I have now put it down again in Writing for the *ſecond* Time:—And in what Manner alſo an Angel came thereupon, and expounded every Thing to me that I had ſeen:—How withal the HOLY GHOST ſo ordered the Matter, that I was thereupon enjoined to pen down and expound it in Writing; and to inſert and intermix a great Deal of Good in it, by Way of incidental Obſervations and Reflections.

This will every one be able to perceive and acknowledge, who ſhall only peruſe all this in Love and in the Fear of the Lord, not deſpiſing and diſdaining the Work of the *Holy Ghoſt*. And whoever lays the Work of the *Holy Ghoſt* to Heart, the *Holy Ghoſt* will, by Means thereof, work much Good in his Heart: Whereas, he who reviles and ſpeaks Evil of, and deſpiſes it, having no Underſtanding thereof, will not be ſuffered by GOD to go off with Impunity; unleſs he deſiſts from his Reviling and Evil-ſpeaking, and truly repents.

Now ſuch as are genuine Chriſtians do not revile and ſpeak Evil of the Things they underſtand not; but leave them in Poſſeſſion of their own Merits, or intrinſic Worth, and recommend them to GOD; keeping cloſe, in the mean Time, to *Chriſt*, and his holy Word. They are Followers of *Chriſt* in his holy Doctrine and Life, and call to Mind that GOD is wonderful in his Works and Diſpenſations towards Men, ruling very wonderfully againſt and beyond all the *Reaſon of Man*. Such as *theſe* are the Reflections of pious believing Chriſtians, "GOD is "almighty; nothing is with him impoſſible, he doing "whatſoever pleaſeth him in Heaven and Earth; wherein "no Man hath any Right to controul him:" Nay, Wo unto him, who is for controuling GOD in his own divine Work!

Let every one take Care not to judge, cenſure, and condemn that which he underſtandeth not; for he will, by Way of Retaliation, be in his Turn alſo judged, cenſured, and condemned. This Caution I was obliged to premiſe, under the *Title* of this Viſion, from an Impulſe of the *Holy Ghoſt:* That every one might be warned againſt incurring Damage to himſelf by condemning that, which he doth not underſtand.

I, JOHN ENGELBRECHT, ſaw this *Viſion* in the Year 1625, in the Miniſter's Houſe at *Winſen*, in the Dutchy of *Lunenburg*, about ſix Miles from his Highneſs the Duke's Palace at *Zell*. O that GOD may help us ſoon into that heavenly, princely Palace, in which we are to live eternally, into that heavenly Manſion and princely Reſidence, where are Joy and Felicity everlaſting!—*Amen*.

A CHRISTIAN

A

CHRISTIAN PRAYER,

(INVOCATION, or ADDRESS to GOD.)

O Thou great and wonderful God! who, being an omnipotent, ſovereign, an almighty, divine *Eſſence*, both canſt and wilt do every Thing thou thyſelf chooſeſt to do, wherein no Man hath any Right to preſcribe to, or controul Thee; and who haſt now alſo revealed unto me very wonderful Things, and doſt teach and lead me alſo in a wonderful Manner!—Without Thee I can do nothing that is good. And whereas I have taken in Hand, at the Inſtance of good Chriſtian People, to give ſome Account of thoſe wonderful Things and Viſions thou haſt revealed and cauſed me to ſee, whereby thou haſt taught me a great Deal of Good out of thy Word; it being the School in which thou teacheſt me thy Word; and a School indeed it is, wonderful in the Eyes of Men, in the which thou doſt however teach me thy Word:—therefore do I pray thee, in the Name of *Jeſus*, in true Faith, that thou wouldſt be pleaſed to ſuggeſt through thy *Holy Spirit* to my Heart and Mind, *that* which I am now to write down concerning it, as well as the *Manner* wherein I am to write down *that Matter*, which I am now thinking to write down. I beſeech thee alſo to impel me further by thy *Holy Spirit* to this End, and to all that which I am now to write: Give me alſo by thy *Holy Spirit* more and more Wiſdom and Underſtanding, Power and Strength, that I may know aright *that* which I am to write; and that I may alſo be enabled to write down by thy divine Power every Thing which I thus know, in Order to the Writing it down. For thou knoweſt,

that I neither have the Ability, or Knowledge for Writing by any human Wiſdom, Power, and Strength of my own; being in all Reſpects as poor and pitiable a Perſon as any one can be in the World. Therefore am I under a Neceſſity of turning and betaking myſelf to thee in a *believing Prayer*, that thou wouldſt be pleaſed to vouchſafe me Wiſdom, Underſtanding, Power, and Strength to this End, when I take upon me to do any Thing that is good: For without thee I am unable to do any Thing that is good.

But, foraſmuch as thou doſt now teach me in ſuch a wonderful School, and I do now expreſs this to one and another by the Impulſe of the *Holy Spirit*, and do "*reveal the Works of* God," according to the holy Angel *Raphael*'s Exhortation, Tobit xii. 7; ſo doth this my Procedure now exceedingly chagrin and exaſperate the Devil; inſomuch that he inſtigates, one here and another there, both learned and unlearned, to make them of Courſe his Tools in reproaching and reviling thy divine Work, and in giving out thy divine Work for an human Device; as if *I* had deviſed this, and all other ſuch Things as I repreſent, for my Belly's Sake: Or they decry it under the Notion of it's being Melancholy, Conceit, Dreamings, Chimeras, and lying Fictions, or of other ſuch like calumnious and reproachful Names, with which they inveigh againſt thy divine Work. Nay, there are ſome who are bold and hardy enough to give it out for a *Work of the Devil*; ſtanding to it, that the Devil has revealed this and that to me, which I have *ſeen* and *heard* during theſe *Viſions*: That it is *He*, who has preſented me with theſe Viſions, and that it is *he* who has taught me out of God's Word *that*, which I claim as my Call and Commiſſion from the Word of God: That it is *he*, who, having turned himſelf

ſelf into an Angel of Light in me, hath revealed all *that*, unto me, which I ſet forth.

Now that thy divine Work is ſo blaſphemed, and thy *good* divine Work is called *evil*, and attributed to the Devil, Light being in this Reſpect called Darkneſs; this grieves and afflicts me in my Heart to a very high Degree, and beyond all Meaſure: Becauſe I am obliged to hear thy divine Work blaſphemed to ſuch a Degree by thoſe that would fain after all be thought *Chriſtians*. Therefore do I now beſeech Thee, in true Faith, in the Name of *Jeſus*, graciouſly to comfort me on this Behalf, by thy *Holy Spirit*, in my Heart; ſo that I may ſuffer patiently all the Pain and Anguiſh, which I feel in my Heart on this Account, whereby my Spirit is mightily quenched and ſuppreſſed in me, ſo that I am unable in my Diſcourſes to utter thy divine Work, as otherwiſe I can eaſily do, when the *Spirit* is not thus quenched and ſuppreſſed in me with Blaſphemies and Reproaches. For then can I ſpeak much better concerning thy divine Works; and then alſo doth every Thing I am to ſpeak of flow into and upon me much better, when People hear the Good from me with Satisfaction and Delight, and I do not hear thy divine Work evil-ſpoken of. For thereby is my Spirit often ſo quenched and ſuppreſſed in me, that frequently I am unable to ſpeak aright concerning thy divine Work, oftentimes rambling in my Diſcourſe, and even letting *that* drop out of my Mind which I would fain ſpeak of; in ſuch a Manner, that I cannot always ſpeak the Good as I fain would do, and as I *often* actually can do with Eaſe, but cannot do it *always*. All which originates from my being forced to hear thy divine Work ſo blaſphemed, that my Spirit, from which I ſpeak and write, is hereby ſo quenched and ſuppreſſed in me.

For

For thou knoweſt, that every Thing of which I ſpeak and write, I ſpeak and write from the *Holy Spirit*, but not out of my own Head; in the ſame Way, wherein many of the Learned preach GOD's Word out of their own Heads, juſt as they have learnt it therein in an *artificial* Way, in the very ſame Manner as any *Mechanic* learns his own Handicraft-Trade; being able to do a great Deal of Good out of his own Head, having learnt the Knack of it by Practice. Thus alſo are many of the Learned able to preach according to Art out of their own Heads; not preaching from the *Holy Ghoſt*, but from their *own Heads:* Amidſt all which *their Hearts* remain unchanged; nay, they remain nevertheleſs, after all this, wicked, falſe, proud, haughty, ambitious, and avaricious.

Nay, they do preach thy Word for this End, that HONOUR and MONEY may accrue to them from ſo doing; and therefore have they learnt thy Word in their own human Reaſon; ſo that they have it without-Book juſt as a Child ſays the *Lord's Prayer* by Rote, without underſtanding one Word of it. Thus neither do the Learned underſtand thy holy Word aright; namely, ſuch as preach merely from their own Heads, and not from the *Holy Ghoſt*; neither do they live in Humility, ſo that the *Holy Ghoſt* might be able to illuminate them in their Hearts. Thus do they not preach by the *Holy Spirit*, or by the inward Illumination of the *Holy Ghoſt*, and by the divine Power; but they preach by their own human Power, going no deeper than to the *Letter only*; and being thus Preachers of the Letter, and not of the Spirit; becauſe they ſtick in the mere *Letter* only, and do not come to the *Spirit*, out of which the Holy Scripture firſt flowed. Of Courſe they are blind in ſpiritual Matters, and are blind Teachers and Guides; inſomuch, that thoſe who ſuffer themſelves

ſelves to be guided and led by *them*, are by *them* miſguided and miſled; and becauſe *they* alſo are ſtill blind, they *fall with them into the Ditch*, as *Chriſt* expreſſes it, (Luke vi. 39.) "Can the Blind lead "the Blind? Will they not both fall into the "Ditch?"

But all the Learned, who traverſe me in this divine Work, teſtify by their very Conduct, that they have no ſpiritual Sight as yet, and that they are yet blind in ſpiritual Things: For they ſpeak of my divine Call and Commiſſion as a blind Man does of Colours; of Courſe ſpeaking Evil alſo of *thy* divine Work, becauſe they are not able to look upon it with any Eyes of the Spirit. Or, although they might not ſpeak Evil of it *publicly*, yet do they ſpeak Evil of it in their *own Hearts:* Neither are they diſpoſed to lend an helping Hand towards the Furtherance of thy divine Work, even though they do not *openly* hinder it. They leave it to go as it can, and thus do not *openly* contradict it; but neither will they *openly* lend a Hand towards it's Furtherance, but keep Silence concerning it. By which Procedure of theirs they betray and evince, that thy divine Work is not pleaſing to them in their Hearts; moreover alſo, that they do not love it in their Hearts, but have an hearty Antipathy to it: By which Conduct of theirs they do alſo ſufficiently betray, that they are yet ſpiritually blind, and have as yet no ſpiritual Sight. Of Conſequence are they alſo incapable of forming any *juſt* and true Judgment concerning *my* divine Call and Commiſſion: For had they a ſpiritual Sight, they would be able to form a juſt and true Judgment concerning it, and would be able to demonſtrate to me, that it *is* deviliſh and wicked, if it *actually be ſo:* They would alſo publicly oppoſe me in this deviliſh Work; contradicting it publicly, and ſtifling this diabolical Work

Work in me, that I might not ſeduce anybody with it. But if the Call and Commiſſion I lay Claim to be a divine Work, as it moſt aſſuredly is, and which I am able to evince irrefragably;—then would they alſo, out of Love to GOD and their Neighbour, lend an helping Hand towards the Furtherance of this divine Work, if they were endowed with a ſpiritual Sight, and were enlightened by the *Holy Ghoſt* in their Hearts, and were ruled and moved by him; thus from the Bottom of their Hearts ſeeking alſo the Glory of GOD, and the Salvation of Mankind. Of Conſequence then, ſince they do not lend an helping Hand *publicly* towards the Furtherance of this divine Work, to the utmoſt of their Power, they now demonſtrate in Fact, that they do not, from the Bottom of their Hearts, ſeek the Glory of GOD, and the Salvation of Mankind; but that they ſeek their own *human* Glory, and the *Money* and *Subſtance* of Men, for their *Belly's* Sake; and of Courſe that whatſoever they do, they do it all for the Sake of their own *human* Glory, and for the Gratification of their own *Belly*, (Philip. iii. 18, 19. Acts. xx. 33--35.)

Which they do alſo yet further betray and evince from the following Circumſtance: For when I tell them, that they are *ambitious* and *avaricious*, then are they angry and incenſed againſt me for ſo doing; and becauſe, by the Impulſe of the *Holy Spirit*, I tax them with it; and becauſe the *Holy Spirit* doth through *me* reprove them for their Sins:—This they neither can nor will brook with any Degree of Patience; but are angry at, and embittered againſt me on that Account. By which Procedure they do alſo now irrefragably evince themſelves to be actuated and led by a bitter and bad Spirit, and not by the *Holy Spirit* of Love, which *endureth all Things. For Love endureth all Things*, (1 Cor. xiii. 7.) and has

has Patience with all Things, which concern merely the Man's own Perſon, and not the Glory of GOD, and the Salvation of Mankind: Whereas, when the Glory of GOD, and alſo GOD's Work, whereby Men are furthered in their Salvation, are evil-ſpoken of; then is Love zealous on that Head, and endureth it *not*. Which in this Caſe then is not *human Zeal*, but it is a *divine Zeal*, a Zeal of the *Holy Ghoſt*, who inſtigates a believing Chriſtian to be zealous for the Glory of GOD, and for the Salvation of Mankind; but not for *his own* Glory and Advantage. And thus now do I know aſſuredly, that I am not zealous, or angry, on Account of my own Glory or Advantage, whenever I am zealous and angry, ſo as neither to be able or willing to endure any Contempt; but, inaſmuch as I am zealous and angry, I am zealous and angry on Account of the Glory of GOD, and my Neighbour's Good, by Inſtigation of the *Holy Ghoſt*; ſetting myſelf ſtrongly in Oppoſition to *that* which is evil, to Lies and Blaſphemies; about which I *am* indeed zealous and angry, not being in this Caſe able to brook ſuch Lies and Blaſphemies as are in Oppoſition to GOD.

But now, as to the Call and Commiſſion I lay Claim to, it muſt needs be either from GOD, or from the *Devil*, either *good* or *evil*. This is without all Contradiction, becauſe it is a ſupernatural and no human Work. Moreover alſo it is an abſolute Impoſſibility, that *I* ſhould be capable of deviſing and feigning ſuch a Work as I give out to be of GOD; neither is *any other* Man in the World capable of deviſing and feigning ſuch a Work by his own human Sagacity: Let him be as learned as ever he may, it is however impoſſible for him to be able to ſet forth ſuch an heavenly and divine Work, as I ſet forth. Now then, if no Man of Learning be capable of doing this, much leſs am *I*, as an illiterate Man,

Man, capable of doing it; having never acquired any Learning, or ſtudied in the Bible; and having indeed had no Capacity for taking my Learning from my Youth up, as other Children do; and ſo of Courſe have been incapable of learning and retaining any Thing from the Word of GOD, like as other Folks do, though I liſtened to it with ever ſo much Attention: Which yet may eaſily be done by others, though they may not be able to read for themſelves. Such a pitiable poor Creature have I been from my very Youth up. Of Conſequence it would have been an abſolute Impoſſibility for me to lay Claim to ſuch a Call and Commiſſion as I lay claim to, by Virtue of any human Abilities of my own. Now then it follows irrefragably, that the Call and Commiſſion, to which I lay Claim, muſt needs be either from the *Devil* or from GOD, either a good or a bad one: There is no *Medium* in this Caſe. Now, if the Call and Commiſſion I lay Claim to be of the *Devil*, then ſhould the Learned, together with ſuch as are in Authority in the World, ſuppreſs it; whereas if it be from GOD, they ſhould lend an helping Hand towards the Furtherance of it. And by their *not* acting thus in Reſpect of me, they betray and evince plainly, and in Fact, as I ſaid before, that they are yet ſpiritually blind, and ſtill devoid of a ſpiritual Sight, not being in a Capacity of ſeeing, or of diſcerning what is Good and what is Evil.

Seeing now that many wicked People ſpeak ſo evilly and contumelioufly of thy divine Work, it has ſuch an Effect upon me, that it damps and ſuppreſſes the Spirit in me; inſomuch, that on this Account I am incapable of propagating thy divine Work in the Manner I would fain do it: Nay, it cauſes me ſometimes to be ſo puzzled in my Diſcourſes, as not always to ſpeak right, but to ſpeak one Thing for another; or even to be at ſuch a full

Stand

Stand in my Diſcourſes, as not always to be able to continue them, being forced to reflect with myſelf for a While what I ought to ſpeak next. Which of Courſe then furniſhes the Ungodly with an Occaſion of Contempt; ſo that the Ungodly ſay, If his Work, and the Call and Commiſſion he lays Claim to, were of GOD, and he was governed and moved by the *Holy Ghoſt*, as he ſays, then doubtleſs would the *Holy Ghoſt* not leave him to be at ſuch a Puzzle and Stand in his Diſcourſe; but on the contrary, he would put every Word into his Mouth which he is to ſpeak, and would not leave him to be confounded and abaſhed before Men. But now whenever it thus happens, and thou doſt permit it ſo to be, I do beſeech thee, in the Name of *Jeſus*, in true Faith, to vouchſafe me however the Grace at the ſame Time, patiently to bear the Shame and Mockery thereof; neither to pay any Regard at all to it, though all Men in the World were to make a Laughing-Stock of me, and thou wert to leave me to be expoſed and confounded before all the World: That in ſuch a Situation as this, I might be perfectly content, and not care at all about it: Yea, and that although all Men in the World were to become my Enemies, ſo that even my very beſt Friends were to forſake me, and I were to be hunted out and driven away, in ſuch a Manner that nobody would chooſe to entertain and have me with them; and I were under a Neceſſity of making my Abode with the wild Beaſts in the Wilderneſs, and of enduring in that Plight all Sorts of Inconveniencies, Cold, Hunger, Anxiety, and Thirſt;—that I might notwithſtanding *patiently ſuffer* all this: And that, in ſuch a Situation, I might ſolace and content myſelf with *thee alone*; rejoicing alſo in this, that *thou* art however my Friend, and that I live by thy Grace; that thou art my GOD and Father, who neither canſt or wilt abandon and forſake me. That

I may always firmly believe *this*, and thus cheriſh and entertain an hearty, child-like, good Confidence towards, and an Affiance in, thee; for this End, O give me ever and always thy Grace and Bleſſing: And give me always to grow up and increaſe in thy divine Wiſdom, ſo that continually, in the Midſt of all my Croſs, I may know how to accommodate and comport myſelf properly: And that too in thy divine Power and Strength, ſo as to be able patiently to endure all Croſs; and eſpecially, when I am deſpiſed, flouted, and mocked; which, doubtleſs, might have a natural Effect grievouſly to nettle, pinch, and afflict my haughty, earthly Fleſh, that does not like to be deſpiſed and ſet at nought.

Thus, then, vouchſafe thou me continually thy Grace, to the End that I may overcome my own haughty Fleſh through the Spirit; that I may not live after the Fleſh, but always after the Spirit; and that I may continually make War with, and fight againſt, my evil Fleſh, ſo as, through the Power of the Holy Spirit, to overcome the ſame; that I may always cruciſy my evil Fleſh together with it's evil Luſts and Affections, that it may ever and always be in Subjection to the Spirit: That the evil Fleſh may however not rule and reign, but the Spirit: That I may always live in the Spirit, in Faith, in Love, in Meekneſs, Humility, Patience, Friendlineſs, and in all *Chriſtian* Virtues; and not in the Fleſh, in the Luſt of the Eye, in the Luſt of the Fleſh, and in the Pride of Life; in the Love of Money, in the Love of the World, in Unbelief, Pride, Hatred, Envy, Wrath, and other ſuch-like Evils, be their Names whatever elſe they may be. From all *this*, I beſeech thee, ever and always to preſerve me, O my dear *heavenly Father*; from my own evil, diabolical, carnal Nature, that I may however not *live* in it; but that I may always live

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in the Spirit, and be inceſſantly at War with the evil, haughty, ſinful Fleſh; till, at length, *I* do alſo obtain a perfect Victory over it: In Order that my Body and Fleſh may, in Eternity, when Time ſhall be no more, be glorified, and become heavenly and ſpiritual; when, of Courſe, all the Pravity or Evil ſhall be fully and perfectly extracted and removed from my Fleſh: The Beginning whereof muſt be made here, in ſuch a Manner that it be *initially* purified from the evil, ſinful Nature here in Time; in which Caſe it will become, and remain *fully* and *perfectly* purified in the other Life, to all Eternity: And thus muſt it be *termed*, purified; and be alſo *actually* purified initially in this Time, and afterwards conſummately, to all Eternity. Now then to the End my Body may be *thus* purified from the entire evil, ſinful, earthly Nature in Eternity, vouchſafe me always the Grace, that, in the true and genuine Faith of *Chriſt*, I may purify my Body continually in this Time more and more from the evil, ſinful Nature and Spirit; and that I may ever be ſanctified and purified more and more by Faith, ſo as in this Time ever and always to ſerve thee in ſuch Holineſs and Righteouſneſs, as is acceptable unto thee.

Neither do I thus pray in true Faith for my *own-ſelf only*; but I pray alſo for *all ſuch*, who are in a Deſire after the ſame Thing that I am in a Deſire after; that *they* may alſo ſerve thee in ſuch Holineſs and Righteouſneſs as is acceptable unto thee. To this End vouchſafe unto *them* likewiſe, and always, thy Grace and Bleſſing, for thy holy Honour, Glory, Love, and Mercy's Sake!—*Amen.*

A DIVINE

A

DIVINE REVELATION

CONCERNING

The THREE STATES.

§ I.

Some Preliminary INFORMATION.

Beloved Friends in Chriſt,

I. SINCE you have deſired me to deſcribe the VISION of the THREE STATES alſo; and withal to communicate to you at this Time, in Writing, that which you have heard me relate to you by Word of Mouth; I do therefore now feel, at your Inſtance and Deſire, an Impulſe in my Heart from the *Holy Ghoſt* to comply with your Requeſt, by giving a Narrative of it, in ſuch a Manner as the *Holy Ghoſt* ſhall at this Time be pleaſed to over-rule, and cauſe the Account of it to turn out: Though I have ſeveral Years ago penned it down already; which Copy is now at *Brunſwic* in my own Houſe. Thus then will I now write it down again afreſh, ſeeing it is the Will of GOD I ſhould do ſo: For there can, in this Reſpect alſo, be no *Exceſs* in that which is good. For every Thing, which the *Holy Ghoſt* doth ſuper-intend and direct, is good; without whoſe Superintendency and Direction I am unable to do any Thing that is good.

II. Now then, I have often ſaid alſo, in my Writings, that nobody ought to be offended at my Inability to ſet out the Call and Commiſſion I lay Claim to, with all the Advantages of human Art; ſeeing that the *Holy Ghoſt* is not the Modeller of it in ſuch a Way as this. Rather muſt I ſet out and deliver every Thing that is revealed to me, in the Way of my own *Simplicity*, in a *Child-like* Manner. Therefore do I alſo repeat the ſame Remark again

again at this Juncture: Be ye not offended, reflecting, that thus " doth it pleaſe God by the Fooliſhneſs of " Preaching, to ſave them who believe in it:" (1 Cor. i. 21.) And that God's Works, though fooliſh to *human Reaſon*, are yet Salvation to ſuch as are not offended, or do not ſtumble at them; not conſidering or meaſuring the Works of God by the Standard and Line of *Reaſon*; but in the Fear of God, by the Word of God; calling to Mind, and deeply pondering the Declarations made therein to this Purport: " God is an almighty, *ſovereign* " God, who can and may do whatſoever he himſelf " pleaſeth, and wherein nobody has any Right to dictate " to, or controul *him*. For he is indeed a *ſovereign*, " omnipotent, and divine Essence, doing whatſoever " he himſelf pleaſeth, in Heaven and upon Earth; be- " ing withal extremely wonderful in his Government and " Diſpenſations: On which Account he is alſo called, " *Wonderful, Counſellor, Might*; (Iſai. ix. 6.) and he is " *great in Counſel, and mighty in Work*; (Jer. xxxii. 19.) " and is able to do all Things whatſoever pleaſeth him; " and whatſoever he, in his own ſecret divine Counſel, " hath from all Eternity concluded and reſolved to do in " it's Seaſon, or as ſoon as the Time for it is come, and " when it is his Good-Pleaſure to do this and the other " Thing. Which ſeaſonable Juncture is concealed from " the Reaſon of all Mankind; for it perceives nothing " of that which God hath reſolved upon and determined " to do, in his own ſecret Counſel, until he executeth " it."

III. Yea, and though all *that*, which I give out to have been revealed to me by God, and the great Wonders, which he hath wrought upon me, which alſo many ſenſible Perſons at *Brunſwic* are able to atteſt, do not ſtand in ſo many Terms in the Word of God; yet is nothing of it *contrary* to the Word of God, and to his Omnipotence: For neither doth it ſtand any-where written, that God *will not* do any Thing like that, which he has revealed to me, and has *actually* performed upon me. Wherefore doth it not claſh with God's holy Word and Omnipotence: For God can and may perform whatſoever he himſelf pleaſeth. Let every one conſider this in the Fear of God,

not measuring, or squaring this divine Work by the scanty Line of *human Reason*. I wish every one would only diligently read the mysterious REVELATION of JOHN; for therein will he meet with still more wonderful, *divine Visions* than any of which I speak, or write. Now whatsoever GOD hath at any Time done, and hath been able to do *heretofore*, *that* he can also do *still*, "his Hand be-"ing not shortened," (Isai. l. 2. lix. 1.) He is to this very Day as rich as he was then; nay, he is able to perform a great many still more wonderful Things, if he pleases, than he has ever yet performed.

IV. Nevertheless, whoever now either *can*, or *will*, not believe, that GOD hath given me such *Visions*, of which I speak and write, and which I commit to the Press for public View; he may let it alone. Let every one only receive the *Word of* GOD, to which all these Visions lead; being *that*, which stands plainly and evidently written in the holy Scriptures, and which no *Christian* can contradict. But the *Visions*, which have been represented, or manifested to me, are purely *my own* School, in which GOD's Word is taught me by the *Holy Ghost*. Now do I not, after all, direct anybody to *these Visions*, and to *my own School*; but I direct every one to that clear and plain Word of GOD, which is found in the BIBLE, and which *I* have learnt in this School. For thus it pleaseth GOD to cause such *Visions* first of all to appear unto me, permitting me to see *this* and *that* in such a Manner; whereupon he doth also order an Angel to appear afterwards to me, who must in Consequence thereof expound and explain to me, according to the Word of GOD, what this and the other denotes and signifies; thus causing me of Course by *this* and *that* to be reminded of and taught the WORD of GOD; to which I do now direct People, viz. to the clear and plain, divine Word, and not to *my* VISIONS.

V. But now, forasmuch as it so pleaseth GOD to teach me his holy Word in this Way, therefore must *I* also let it be *my* Good-Pleasure too in the same Way, and must acquiesce in the Will of GOD. Now then, if *I* do thus acquiesce in it with all my Heart, *I*, whose Lot it is to be so taught,

taught, ſurely ſhould *others* alſo acquieſce in it with all *their* Hearts, whoſe Lot it is *not* to be ſo taught. For what do *my* VISIONS concern *them?* Certainly then this is a great Piece of Folly for *other* People to put themſelves into ſuch a violent Chafe, and Perturbation about it; and to be ſo angry and exaſperated againſt *me*, for telling to them who have a Mind to hear, that *this* and *that* has thus befallen me. It is a very high Pitch of Malignity in ſuch People, when they are in a violent Chafe, and Perturbation about it, and are ſo diſſatisfied with my ſpeaking and writing concerning *Viſions*, and concerning that which I have *heard* and *ſeen* about them: Whereas all this no Ways concerns *them*; neither do I ſpeak of it to them againſt their Wills, nor do I come to them; ſo far from it, that I keep at a ſufficient Diſtance from them, telling them not a ſingle Word about *my* Viſions: And yet, are they, for all *that*, ſo ſadly diſſatisfied with me, becauſe I ſpeak of them to ſuch Perſons, who like to hear me ſpeak of them. Is not this a great Piece of Folly? Nay, it is a Piece of Wickedneſs and Malignancy, in that they put themſelves into ſuch a Chafe and Perturbation at my expreſſing myſelf about theſe Things to other People, who *like* to hear me ſpeak of them. But by ſuch a Conduct they betray both their own great Folly and the Malignancy they foſter and cheriſh within their Hearts. Were I indeed, againſt their Wills, to come into their Houſes to them, and if I wanted to obtrude my Diſcourſes concerning *this* and *that* upon them, againſt their own Wills; they might then have ſome Colour and Pretext for the Wrath and Bitterneſs they expreſs againſt me, and for their being ſo ſadly diſſatisfied with *that* I ſhould ſpeak to them of: But ſince I do nothing like this, and though I keep myſelf far enough out of their Way, not ſpeaking a Syllable to them about it; yet are they ſo diſpleaſed with me, and with the Call and Commiſſion I lay Claim to;—this is in them a ſtrong Inſtance and Proof of their Malignancy.

VI. But, O my good and Chriſtian Friends, to whom my divine Call and Commiſſion is agreeable and acceptable! be not ye offended, or at all diſconcerted at this; but rather do ye call to Mind how it went with the Lord

CHRIST

CHRIST himſelf; how averſe and oppoſite to HIM the *Phariſees* were, on Account of his *divine* Call and Commiſſion; being peremptorily reſolved not to go themſelves to Heaven by CHRIST, and by his Doctrine, (Matt. xxiii. 13. Luke xi. 52) and to hinder, to the very utmoſt of their Power, all other good People, who would fain have gone to Heaven by HIM, that *they* alſo might not be ſaved by HIM. This is ſtill the very ſame Kind of Procedure now-a-days; ſo that the Ungodly, not chooſing to go to Heaven by CHRIST, do, to the very utmoſt of their Power and Influence, hinder other People alſo, who would fain go through HIM. But is it not a dreadful Caſe which we muſt thus hear of them?

VII. For the main Scope and whole Tenor of the Call and Commiſſion I lay Claim to is merely a Direction of Men to *Chriſt*, in Order to their being ſaved and made happy by *him*, without any of the Opinions and Gloſſes of Men. I direct them to *Chriſt* alone, whither *John* the *Baptiſt* did alſo direct Men; that by *him alone* they may be ſaved and happy, in a Way tranſcending all their own *human* Underſtanding concerning CHRIST; purely and alone *by that Faith in Chriſt* (Gal. v. 6.) *which worketh by Love; and which the Holy Ghoſt worketh in the Heart.* (Eph. i. 19. ii. 8. and Col. ii. 12.) Now then, becauſe I direct Men to this *alone*, the Ungodly are in a great Chaſe and Ferment; *this* they will not endure me to do; but want to have me direct them to their own human *Notions* and *Opinions*, and to their own human *Gloſſes* and *Interpretations likewiſe*; averring that THEY are *alſo* neceſſary to Salvation, and not CHRIST *alone*: And thus do they lead Men aſide and away from that pure and genuine FAITH, which the *Holy Ghoſt* worketh in the Heart, and which worketh by Love; foiſting into it's Place, and in Lieu of it, a Faith made up of a Multiplicity of *Articles*; and by *this* are Men to be ſaved.

VIII. Now from this very Procedure, and on this very Account it alſo is, that much Miſchief has ariſen in the World. Each of the ſeveral *Sects* regards it's *own* Articles of Faith to be *neceſſary* to Salvation: Each of them is alſo reſolved to ſtickle for and to defend it's own many-articled

articled Faith with the Word of GOD; which of Courſe involves them in Wrangle, Envy, and Strife: By which they do all of them evince, that the *Devil* ſurely has a Game of his own to play at the Bottom of all this; and that he has the Sway, and an Aſcendency of *his own*, as well in *one Sect* as he has in *another*: For they judge and damn one the other, as taking it for granted, that there is no ſuch Thing as any one's having the right and genuine Faith, but ſuch only as underſtand the Word of GOD in the very ſame Way wherein *they* underſtand it; and that whoever is not a Member of *their Congregation*, or *Church*, muſt of Courſe be damned. Thus doth *one* Church judge and damn the *other*; which is a Work of the Devil, and no Work of GOD; for the *Holy Ghoſt* doth never operate in Man ſo as to cauſe one Man to conſign another over to Damnation. This is a Prerogative which no Man has a Right to claim; for to ſit in Judgment upon, to decide, finally, and to damn, is the *incommunicable* Prerogative of GOD, which no Man ought to uſurp, or lay any Claim to.

IX. Each *Sect* wants to have *me* on it's own Side; and I am expected to guarantee for good all that *they* give out for Truth and teach; whereas I do not ſo much as know *what* they teach and give out for Truth, nor what that Group of *Articles* conſiſts of, which they deem to be neceſſary unto Salvation. But when I ſpeak of the CHRISTIAN FAITH ALONE, they will not be ſatisfied with *that*; but they want me further to guarantee ſome *human* Faith or other, for a right and good one; either *that* of the *Papiſts*, or of the *Lutherans*, or of the *Calviniſts* or the *Reformed*, as they call themſelves, or of the *Mennoniſts*, [or *Baptiſts*]; or whatſoever other *human* Faith it may be, of which there are a great Number beſides: Whereas, when I was in Heaven, not the leaſt Syllable was ſaid, or revealed to me about any ſuch *human Names*, and *human Faith*. Neither has any Angel at any Time told me in this World to direct any Perſon to any ſuch *human* Name, or *human* Faith whatſoever; but rather do the Angels bid me direct all Men to CHRIST, and to *his* Name. "*For the Name* "*of the Lord is a ſtrong Tower: The Righteous runneth* "*into it, and is ſafe.*" (Prov. xviii. 10.) Hither I was to direct all People *alone*, to the genuine *Chriſtian* Faith,

to

to CHRIST, and to his holy DOCTRINE and LIFE, unto which all the Holy Scripture points and directs: Thither and thither alone I was alſo to direct the People; and not to any *Method* whereby each Perſon may underſtand the Scripture according to his *own* Head; whereby no Man attaineth Salvation, or Happineſs; but alone through *that*, "*Faith which worketh by Love.*" (Gal. v. 6.) For in GOD's Sight, nothing is of any Avail but the Faith in CHRIST, "*which the Holy Ghoſt worketh in the Heart,* "*and (which itſelf) worketh by Love,*" (Eph. i. 19. ii. 8. Coloſſ. ii. 12.)

X. For, in the Sight of GOD, if *neither Circumciſion availeth any Thing, nor Uncircumciſion,* (Gal vi. 15.) then of Courſe alſo no *Baptiſm*, or *Lord's Supper*, or any other Thing *External*; but *a new Creature and a Regenerate Chriſtian alone* availeth a Man; one, who thro' the *Holy Ghoſt* is *really* born again, and believes in CHRIST, and is thus a *New Creature*, (John iii. 5.) Such a Perſon is acceptable to GOD, ſuch a one has a Validity in GOD's Sight, and thus liveth in *Chriſt* and *Chriſt* (Gal. ii. 20. Coloſſ. i. 27.) in him, through the *Holy Ghoſt*, (Rom. vi. 11. Chapt. viii. 1.) Yea, and although the *Kingdom of* GOD be now in this Time *within* Man, and not *without-ſide* of him, as *Jeſus Chriſt* ſays, (Luke xvii. 21.) *The Kingdom of* GOD *is within you; neither ſhall Men ſay, Lo here, or Lo there* it is;—Although the Kingdom of GOD doth not conſiſt in *External Ceremonies*, in *Baptiſm* and the *Supper of the Lord*, (for though *they*, viz. the *Sacraments*, were inſtituted by *Chriſt* himſelf, yet is Salvation not to be looked for in *them*) now I ſay, that though I thus ſpeak and write; yet do I not thereby *reject Baptiſm* and the *Lord's Supper*, neither any other *Chriſtian Ceremonies*. I leave them all in full Poſſeſſion of their own Worth, neither do I keep any one back from them, they being at full Liberty to uſe them as they find it good: Yet, after all, muſt no Man look for his *Salvation* from the Uſe of *them*; thus ſetting *them* up for an IDOL, depending upon *them*, and cleaving to *them*, ſo as to proceed no further. For any Purpoſe like this, *Chriſt* has not inſtituted them; but rather to this Purpoſe hath *Chriſt* inſtituted them, that Men ſhould be thereby led

led on to HIM; be, by ſuch Occaſions, reminded of *him*; and that thus every one ſhould thereby come, within his own Heart, to *Chriſt*, depending alone upon *him* in true Faith, and not upon the external Work.

XI. For the Going to Church, the Hearing GOD's Word, and the Receiving the Sacraments, do none of them all make a genuine Chriſtian: But this makes a genuine Chriſtian, when a Man comes, within his own Heart, into the *Holy Spirit*; and, from the *Holy Ghoſt* himſelf, hears GOD's Word in the Heart, and doth alſo learn it from *him*; when a Man is baptiſed by the *Holy Ghoſt*, gives Room and Place to the *Holy Ghoſt* in his Heart, that there he may be able to work Faith, Love, Meekneſs, and Humility, together with all other Chriſtian Virtues, in the Heart: And when a Man doth alſo let *Chriſt* come in there, and is allowed to keep the *Lord's Supper* with *Chriſt* himſelf in true Faith:—Then is a Man quite happy; and in this alſo do Salvation and Happineſs conſiſt in this Time. This is the Kingdom of GOD, which thus ſtands in the *Holy Ghoſt*, in a *practical* and *living* Faith, and not in *external Ceremonies*; when we ſo cleave to them as to proceed no further, making an Idol of them, and placing all our Dependance upon *them*: For by ſuch a Uſe of them are the Ceremonies more hurtful than beneficial.

XII. But in Caſe a Man be thereby come into the *Spirit*, and he be thereby led into the *Spirit*; in Caſe the *Internal* is awakened by Means of the *External*; and in Caſe a Man thereby comes into all Kinds of good, ſpiritual Conſiderations, when he hears the Word outwardly, takes the outward Sacrament, and makes Uſe of all Kinds of Chriſtian Ceremonies;—then is alſo the External very beneficial and good; (Rom. ii. 25. iii. 1, 2.) when he thus ſeeks *that* which is ſpiritual in *that* which is corporal, *that* which is ſupernatural in *that* which is natural. Every Thing external is in this Caſe profitable and good: Yea, and every Object we ſee outwardly in the World, being a Creature, which GOD hath made, may all of them be ſubſervient to the Good of a Chriſtian in his Chriſtianity. Much leſs then am I for ſlighting and

and deſpiſing the *Sacrament*, which *Chriſt* himſelf hath inſtituted, and which may be of Uſe to a Chriſtian for his Furtherance in Chriſtianity.

XIII. Thus do thoſe violate all Equity and Juſtice in Reſpect of me, who tell it about, as if I ſhould give out and aſſert, that a Chriſtian has no Need to be *baptiſed*, and to *receive* the *Lord's Supper*; for *this* I have never aſſerted. Neither do I ſay, that the Sacraments are *mere* Signs, or a dead Affair;—but what I ſay is, that the *Holy Ghoſt* doth powerfully work thereby in the Heart, when we make Uſe of theſe *Signs* in ſuch a Manner, that the *Holy Ghoſt* can by *their* Means come into the Heart. But when we ſo cleave to the Signs, as to proceed no further; or when we depend upon *them only*, not coming by their Means into the Heart, and unto the *Holy Ghoſt*; in this Caſe, to the Ungodly, it is nothing but a dead Affair, doing them rather Harm than Good. In the very ſame Manner is all the holy Scripture a dead Letter to the Ungodly, not helping them at all: And even though they hear ever ſo much of God's Word, yet it does them more Harm than Good: Upon which Ground it is therefore ſaid, (2 Cor. iii. 6.) "*The Letter killeth, but the Spirit* "*giveth Life.*" Whereas, however, to him, who liveth in the Spirit, which quickeneth, the Scripture is no dead Letter, but a clear divine Light: So that the more we read the Scripture in the Spirit, ſo much the more are we enlightened by it in our Underſtanding, and ſtrengthened in Faith, and do alſo grow up and increaſe in Love, Meekneſs, Humility, Patience and Comfort, and in all other divine Chriſtian Virtues. Thus then is the holy Scripture to Believers a clear Light, which hath flowed forth from the *Holy Spirit*; whereas to the Ungodly it is *a dead Letter*. The very ſame is the Caſe likewiſe with the Hearing of the Word of God, and with the Participation of the Sacraments: To Believers all is Light and Life, and very profitable and good in their Chriſtianity; as alſo every Thing elſe, which God hath created, and is an Object of their Eyes; whereas to the Ungodly every Thing is a dead Affair, and does them a great Deal of Hurt; ſo far is it from being profitable, and a Furtherance to them in Chriſtianity.

XIV. Accordingly

XIV. Accordingly I muſt be underſtood aright, nor ought my Words and Meaning to be wreſted and perverted. For what *I* ſay the *Holy Scripture* ſaith likewiſe, that the *Letter killeth*, viz. the Ungodly, but not the Pious. But when the Ungodly, by Means of the Letter, turneth to God, and is converted, and comes into the Spirit; then doth the *Spirit quicken and give him Life again*; when alſo of Courſe the Scripture proves a clear Light, and no longer a dead Letter to him. Then doth the *Holy Spirit* enlighten ſuch a Perſon more and more, in Proportion as he reads in the Scripture, in the Fear of God. Yea, and every Thing that *now* floweth forth from the *Holy Ghoſt*, to this very Day, provided only it be read in the Fear of God, is a Means whereby a Man is enlightened in the ſame Manner by the *Holy Ghoſt*, if ſo be he only reads it again in the *Holy Ghoſt* from whom it flowed forth. In the ſame Manner, whoever now reads, in the *Holy Spirit* and in the Fear of God, what *I* write by the *Holy Spirit's* Impulſe concerning my *divine Viſions and Revelations*, he will alſo be thereby further enlightened by the *Holy Ghoſt*.

XV. Thus do I now pen down my DIVINE VISIONS, not for the Sake of the Ungodly, but for the Sake of the Good and Pious. And if the Ungodly do not chooſe to read them, becauſe they go againſt *them*, they may let it alone; but then they may let the Pious read them, who take Pleaſure in ſo doing. But if you ungodly Ones do not chooſe to be ſaved by *Chriſt alone*, then will you never be ſaved at all. Neither do *my* Viſions ſave or make you happy: Certainly ye may be ſaved, provided you do but come to *Chriſt* by Means of the holy Scripture; although ye never hear or read a Syllable about *my* Viſions. Neither do *I* eſteem *my* Viſions to be neceſſary for Salvation as *you* do however eſteem *your* human Notions and Opinions, and your human Gloſſes and Interpretations of the Scripture, and your many-*articled* Faith, to be neceſſary for Salvation: Yet will all this avail you nothing at the laſt Day. Yea, though ye underſtood every Thing *aright* in your *Head* and *human* Underſtanding whatſoever ſtands written in the Scripture, and are called *Catholic*, *Lutheran*, *Reformed*, *Mennoniſt*; yet will it not avail you any Thing at the laſt Day: Nay, moreover, it will not be of any Avail

to you at the laſt Day, even tho' ye are called *Chriſtians only*; not ſuffering yourſelves to be called by the Name of *any* Man; but ſaying only, we are *Chriſtians*, and thereby only will we be ſaved. Ay, and though ye duly partook of the Sacraments at the ſame Time;—all this will not avail you at the laſt Day, unleſs ye be *genuine*, *believing* CHRISTIANS. For it is not the *Titular*, *Oral*, and *Verbal* Chriſtians, who are ſaved, but purely and alone the believing, practical Chriſtians. Well therefore may every one examine himſelf, whether he be a titular, oral, and verbal Chriſtian *only*; or whether he be a believing, practical Chriſtian, and a true Follower of *Chriſt* in his holy Doctrine and Life; and whether he ſerve GOD in that Holineſs and Righteouſneſs that is acceptable to him. Let all the *idolatrous* Names go, and be ye named after CHRIST only, and be ye genuinely-believing, and practical Chriſtians.

XVI. With Reſpect to my own Perſon, I do not deſire to be called after the Name of any Man, in Point of *Faith*: For *Chriſt's* Name alone ſhall be valid, and no *Man's* Name, he may be as holy and learned a One as ever he may. And therefore alſo will I hear, ſpeak, or write of *no other* Faith but ſolely of the *one-only* Chriſtian *Faith*, (Gal. v. 6.) which *worketh by Love*; according to the Standard of which, *Chriſt* will alone judge at the laſt Day: As I have alſo ſpoken thereof in my publicly-printed Piece;* wherein I likewiſe give an Anſwer to ſuch as enquire, *Which is the beſt Religion?* Where I ſay; that it is not ſuch a Religion as hath the Name of ſome Man to warrant and recommend it, but purely and alone the *Chriſtian Religion*; that is, the Holy Scripture. According to *that* we are to live, which is certainly enough for Salvation. I am under no Obligation to *ſpeak* more (and other) Words than ſuch as occur in the Scripture; neither am I under any Obligation to *adopt* more (or any other) Words than ſuch as occur in the holy Scripture.

XVII. All that is neceſſary to Salvation ſtands ſo roundly

* In the Poſtſcript to the Letter, addreſſed to H. F. concerning JOHN ENGELBRECHT, in the firſt Part of the 2d Volume, in the fourth Piece of the *German* Edition.

roundly and plainly in the holy Scriptures, that one Man is as well able to read it as another. But all, that doth not ſtand ſo roundly and plainly in the holy Scriptures, which one Man is as well able to underſtand as the other, being *Myſteries*, whereunto an *eſpecial* Illumination of the *Holy Ghoſt* is requiſite in the Heart;—Things of this Nature are none of them neceſſary unto Salvation. Wherefore the Learned ought not to quarrel and contend with each other about *them*, or about *that* which is not neceſſary to Salvation: On the contrary, they ought all of them harmoniouſly to teach *that* which is neceſſary unto Salvation; and ought to be true Followers of *Chriſt* in his holy Doctrine and Life; ſetting good Examples to their Hearers in Love, Meekneſs, and Humility, and alſo in all other Chriſtian Virtues; going all one Way, that their Hearers may thus follow after them too *in that one holy Faith, which the Holy Ghoſt worketh in the Heart*, (Eph. i. 19. ii. 8. and Coloſſ. ii. 12.) This is of far greater Importance, in all Reſpects, than that they go on diſputing and wrangling in ſuch a Manner as they do about *Notions* and *Opinions*, Pro and Con; and that they thereby ſeparate themſelves one from another, living with each other in Hatred, Envy, and Diviſion; on Account of which the *Holy Ghoſt* is precluded from working all Kinds of Good in them. Therefore ought they to accord one with another in Love, and all of them to become unanimouſly the Followers of *Chriſt* in his Life and in his Doctrine, to the very utmoſt of their Power, and as far as it is poſſible; in Order that the *Holy Ghoſt* may be able to work the Love of *Chriſt*, and of all Goodneſs in *their* Hearts likewiſe.

XVIII. But that I have been now forced to write all theſe previous and preliminary Conſiderations and Reflections, premiſing them as an Introduction to the written Account of the *Viſion* itſelf, comes alſo from a Direction and Influence of the *Holy Ghoſt*, which has withal it's good and ſolid Reaſons. Therefore, my dear Friends in *Chriſt*, let it not be diſagreeable and irkſome to you to read it, before you read the *Viſion* itſelf, and be ye ſatisfied with the wonderful Leading of the *Holy Ghoſt*. For the *Holy Ghoſt* doth

doth nothing without his good and ſubſtantial Reaſons for it; which Reaſons, though you may not be able to penetrate and underſtand *at firſt*, yet will ye ſurely be able to do it *in it's Seaſon*, afterwards.

§ II.

The VISION.

XIX. THUS will I now, purſuant to your Deſire, write down *the Viſion concerning the* THREE STATES, as the *Holy Ghoſt* ſhall be pleaſed to ſuperintend and direct the Deſcription of it. But let it be noted, that at the Time of my ſeeing *this Viſion*, I was broad, and perfectly awake, and ſaw it clearly with my outward Eyes, and not *in the Spirit* without my bodily Eyes: In which latter Way, I own, I did ſee * *the Viſion concerning the New Heaven and the New Earth*, which I have alſo given a Deſcription of. That I have however ſeen ſuch a Multiplicity of Wonders preſented to my clear and open bodily Eyes, is what nobody ought to be ſtumbled, or diſconcerted at. Let every one only reflect immediately upon the wonderful Omnipotence and diſpenſing Government of GOD, as I have already ſaid; and think, that GOD *is able to do above all Meaſure more than any Man is able to believe, to deſcribe, and to underſtand.*

XX. I had this Viſion at the Beginning of the New Year, 1625, in the *Paſtor*, or Miniſter's Houſe at *Winſen*; which is ſix Miles from *Zell*, in the Dutchy of *Lunenburg*; in which Houſe I have had ſeveral Viſions. But *this Viſion* I had not in the Day-Time, but in the Night.

" I was lying in Bed, and being perfectly and broad-
" awake, was ſpeaking with GOD in a believing Prayer
" within my own Heart; becauſe I was in great Anguiſh
" of my Heart. Now, whilſt I was thus ſpeaking with
" GOD in my Heart in a believing Prayer, my Heart was
" in this believing Prayer, and by Means thereof, made
" joyful

* See Page 139, 140, of the 1ſt Volume.

" joyful by the *Holy Ghoſt*; yea, and I received the Joy " and the Power of the *Holy Ghoſt* corporally in my " Heart.

XXI. " Upon which a divine Flame having ſprung " up out of my Heart, it went into my Eyes, by the " Will and Agency of the *Holy Ghoſt*; ſo that my cor- " poral Eyes being opened, I ſaw a *bright* and *ſhining* " CLOUD over me in the Chamber, which gave ſuch a " Light and Reſplendency to the Chamber, as was far " ſuperior to any Luſtre, which a great Number of " earthly Lights could have ſhed by being brought into " it: Nay, the Chamber was ſo reſplendent, as if all " the Walls of it had been on every Side overlaid with " the brighteſt burniſhed Gold.

XXII. " And thus alſo I ſaw *an Altar of Gold*, upon " which were *three Men* ſitting in *White*, upon Chairs, " and faſt aſleep, with their Heads in their Hands, " poiſed and repoſed upon their Elbows. Now one of " theſe Men in White had two *Swords* lying at his Feet: " Another had a golden *Rod* and a golden *Book* lying at " his Feet: And the third had a *Sword* and a *Balance* " lying at his Feet.

XXIII. " And thus I alſo ſaw *twelve Men more in White*, " ſtanding upright on their Feet in the Chamber; who di- " vided, and formed themſelves into three Bands, four and " four. Four of them had muſical Inſtruments in their " Hands: One of whom had a Lute, another a Harp, the " third a Guittar, and the fourth a Violin. But four of " them had Muſic-Books in their Hands. And this Party, " or Band, being eight in Number, formed themſelves " into a Circle; in ſuch a Manner, that each of the four " who had Inſtruments in their Hands, had one of the " other four with the Books in their Hands at his Side: " So theſe eight formed a Circle in this Order. And in " Proportion to the Extent of this Circle, I ſaw a great, " bright, and glittering *Star*, which overſpread theſe " eight Perſons. Hereupon the eight began to ſing and " to play the TE DEUM LAUDAMUS,

" LORD

" LORD GOD, we Praiſes bring!
" LORD GOD, we to Thee ſing!

" Which *Doxology* they ſung, and played out, in Accom-
" paniment and in Concert, from Beginning to End.—
" The four remaining Ones divided themſelves again into
" two Bands, two and two; and thus they walked (about
" the Chamber) backwards and forwards, engaged in
" Converſation one with another: Two of them were
" ſpeaking concerning the lamentable and woful State
" of Things in *Time*; and the other two were ſpeaking
" concerning the Joy of *everlaſting Life*. Yet for all
" this, the *three Men* kept ſitting in the very ſame ſleeping
" Poſture upon the Altar; and they ſlept on, without
" being at all awakened by this charming Voice of
" Jubilee, expreſſed by the Singing and Playing. Now
" after theſe eight Men had thus ſung and played out this
" charming Doxology, they vaniſhed out of my Sight,
" the Star was removed, and the four other Men retreated
" likewiſe: But the *three firſt Men* remained ſitting upon
" the Altar, and ſlept on without Intermiſſion.

XXIV. " But the twelve Men and the Star being with-
" drawn and gone, an *holy Angel* then came flying out of
" the bright and ſhining Cloud. He was clothed with a
" long white Robe; which he had girded about him
" pretty high, in Manner of a Perſon on his Travels; ſo
" that the Robe might not trail about and encumber his
" Feet, and that he might be able to advance with a more
" expeditious and eaſy Pace. This Angel had a golden
" Key in his right Hand, and a Chain of Gold hanging
" upon his Arm; and in his left Hand he had a golden
" Stick, or Wand. Thus then, having ſwiftly paſſed along
" to the Altar, and laid the Key and the Chain upon the
" Altar; he took the Stick into both his Hands, and
" with it ſtruck one of the *three firſt Men*, *him* who had
" the two Swords lying at his Feet, ſuch a violent
" Blow on the Head; that he fell down from the Altar to
" the Ground; which made ſo loud a Noiſe and Clatter,
" when the Angel had ſmitten him down to the Ground,
" that the other two were waked by it, and caſt their Eyes
" round about on every Side. However, the Angel did
" not ſmite *them* to the Ground; but they kept ſitting as

" they

" they had done on their Chairs. Whereupon alſo the " Angel, laying his Stick likewiſe upon the Altar, raiſed " the Man up again whom he had felled to the Ground, " and re-ſeated him on his Chair upon the Altar; " putting the two Swords into his Hands, and ſaying to " him, *Judge aright.* Likewiſe he proceeded to put the " golden Rod into the one and the golden Book into the " other Hand of the ſecond; and ſaid to *him* too, *Judge* " *aright.* Thereupon alſo putting the Sword into the " one Hand, and the Balance into the other of the third; " he then ſaid to *him* alſo, *Judge aright.* To which he " farther ſuperadded as follows. *Antichriſt has reigned in* " *you long enough: Chriſt will alſo now at length rule and* " *reign in you.* Thus then did the three Men ſit, and hold " theſe their Enſigns, or Inſtruments, quite faſt in their " Hands, looking intently upon the Angel. Upon which " the Angel ſaid to the three Men, *You have no Occaſion to* " *look ſo hard upon* me, *but rather turn ye your Eyes to* Him " *who ſent me; and do ye make Uſe of your Enſigns to the* " *Purpoſes for which they were given you. Be not ſlothful* " *with them, neither do ye fall aſleep again, leſt ye ſhould* " *let your Inſtruments drop out of your Hands again: For* " *ſhould* He *come, who hath ſent me, and find you ſleeping,* " *ſo as again to let your Inſtruments drop out of your Hands,* " *he will ſmite and hurl you into the Abyſs of Hell. There-* " *fore let this be a* Warning *to you, and do ye make Uſe of* " *your Inſtruments to the Purpoſes for which they were given* " *you.* Now the Angel, having made an End of this De- " claration, took his Flight back again into the Cloud, " carrying along with him the Stick, or Wand, back " again, in Token of his having executed a good Work " with it. But the *Key* and the *Chain* he left where they " were; in Token, that with *them* likewiſe ſhould a good " Work be alſo in future executed. Yet did the three " Men ſtill keep their Seats as they were before upon the " Altar; holding their Inſtruments faſt in their Hands, " and caſting a bright and vivid Look everywhere around " them, like Men that were now, in very Deed, alive. " They alſo looked hard at *me*, which I very much won- " dered at; thinking with myſelf what could be the " Meaning of it. And I conſidered thus with myſelf, " The *twelve Men in White* are gone again; the *Star* is

" gone;

" gone; the *Angel* is gone;—and yet *theſe three* ſtill re-
" main upon their Seats, as they were ſitting here at firſt!

XXV. " Now whilſt I was thus deeply engaged in
" Wonder, *another Angel* came flying out of the bright-
" ſhining Cloud, who was clothed in a long white Robe.
" This was ſo beautiful, that it looked as if it was em-
" broidered with Pearls and Crowns of Gold, interſperſed
" like a Group of little Crowns of Gold, which upon the
" white Robe were all around beſet with Pearls. And
" where there were no Crowns of Gold, there the Em-
" broidery was made with Pearls, diſpoſed and diſperſed
" over all the Robe throughout. This was a Garment
" beyond all Meaſure glorious, beauteous, and re-
" ſplendent to behold. Yet had not this Angel girt him-
" ſelf up like the former Angel, but this Robe of his
" had ſuch a long flowing Train as to intercept the Sight
" of his Feet from me. Moreover, with a ſlow and ſolemn
" Pace, he advanced towards the Altar, upon the Pave-
" ment, as ſoon as ever he was alighted upon it: And
" verily this Pavement was likewiſe as beautiful and bright
" as if it had been overlaid with the moſt reſplendent bur-
" niſhed Gold. And when the Angel was come up to the
" Altar, he ſaid nothing to the three Men; but *this* Angel
" took the *Key* and the *Chain*, which had been brought by
" the *former* Angel, and left by him upon the Altar; he
" took them (I ſay) off from the Altar, and brought them
" to me. For coming to my Bed-Side, he laid the *Key* and
" the *Chain* down upon the Bed before me; aſking me,
" whether then I knew what the Meaning was of the-e
" WONDERS, which I had there ſeen, and even yet ſaw?
" Then I ſaid to him, No; I do not know it. The
" Angel made Anſwer, becauſe thou doſt not know this,
" GOD hath ſent me to thee, to tell and reveal to thee
" the Meaning of all that which thou *yet* ſeeſt, and *haſt*
" ſeen. Thus did the Angel proceed to explain it all to
" me, expounding to me *ſpiritually*, according to *God's*
" *Word*, every Thing which I there had ſeen, and yet
" ſaw in a *corporeal* Manner."

The

§ III.

The INFORMATION ſubſequent.

XXVI. IN this Manner have I now penned down the VISION, as it was in itſelf, and as the *Holy Ghoſt* hath cauſed it to turn out, by bringing again into my Remembrance *that*, which I was now to ſet down in Writing concerning it: Wherein then nobody is to controul the *Holy Ghoſt*, let it ſeem as ſtrange and as odd to him as ever it may. But I, for my own Perſon, do certainly know, that all this I have ſeen when I was broad and perfectly awake, clearly and diſtinctly, with my viſible and corporal Eyes; and have heard it in the ſame Manner with my bodily Ears, exactly as I have here given the Deſcription of it.

XXVII. Thus will I alſo give a ſhort Account of the EXPOSITION of the VISION, juſt as the Angel explained and expounded it, according to the Word of GOD; ſhewing what is implied and meant by all the moſt material Circumſtances belonging to it. Theſe will I alſo write down, one after the other, as the *Holy Ghoſt* ſhall now ſuperintend and direct it's Execution. For I am not able to write it any otherwiſe than as the *Holy Ghoſt* directs, like as I have frequently intimated: Neither am I able to write down any *more* about that which the Angel hath ſpoken, than what the *Holy Ghoſt* doth again bring into my Remembrance; and concerning which he inſtructs my Spirit and my Heart; which is united, knit to, and bound together with the *Holy Ghoſt*. And as now the *Holy Spirit* doth witneſs with *my* Spirit, that I am a Child of GOD; (Rom. viii. 16) ſo alſo doth the ſame *Holy Spirit* admoniſh and teach *my* Spirit what I am to write, and how I am to effect it; what and how I am to ſpeak and write.

XXVIII. For *my* Spirit is not taught and inſtructed by Men, out of Books, in the ſame Way wherein one Man may teach and inſtruct another in this and that; amidſt all

all which the Heart can remain proud, falſe, ungodly, and arrogant. This is not the State, or Diſpoſition of *my* Spirit; but rather is *my* Spirit taught and inſtructed by the *Holy Ghoſt* within my Heart; under which my Heart is incapable of remaining wicked, proud, falſe, and arrogant; but my Heart becomes thereby more and more loving, meek, and humble.

XXIX. This I ſay, to the End that nobody may reſt ſatisfied and contented with being taught and inſtructed by *Man* outwardly, by Means of Books, or otherwiſe by Word of Mouth, out of the Word of GOD:—No, no; every one muſt turn inwards and make a Retreat into his own Spirit to the *Holy Ghoſt* within his own Heart, and into his own Thoughts: And let him call upon and entreat the *Holy Ghoſt* to be pleaſed to teach him the Word of GOD, and to be pleaſed to give him Inſtructions. O happy is that Man, whom the *Holy Ghoſt* himſelf doth teach in the Heart, directing and admoniſhing him within his own Heart, and who heareth what the Lord ſpeaketh *in him!* As *David* alſo ſays, (Pſal. lxxxv. 8) "*I will* "*hear what the Lord ſpeaketh* in me." So muſt every one do his Endeavour to hear what the Lord ſpeaketh *in him:* In which Way he may learn more from the *Holy Ghoſt* in his own Heart in *one Hour* than he can learn outwardly from all Men in the World, *all the Days of his Life.* O happy, thrice happy is that Man; who hears the *Holy Ghoſt*'s Voice within his own Heart, who in Fact, and by Practice, complies with *that*, which the *Holy Ghoſt* teaches him in the Heart! Such an one is a bleſſed Man, initially here in Time, and conſummately hereafter, to all Eternity. For thus will his *Soul* and *Spirit* be glorified here in Time; and as ſurely as his *Soul* becomes glorified here in Time, ſo ſurely will his *Body* be alſo glorified hereafter, when Time is no more. Now he that would fain, after this State of Time, come to CHRIST into everlaſting Joy and Felicity, and would fain ſee CHRIST there *bodily*, with *bodily* Eyes; ſuch an one muſt of Neceſſity come firſt to him, in the *preſent* State of Time, in his Heart, *ſpiritually*; and muſt needs view him with *ſpiritual* Eyes, with the Eyes of Faith: He muſt hear

hear CHRIST within his own Heart, through his *Holy Spirit*, and there learn of him Humility and Meekneſs.

XXX. Thus then do I refer and direct every one, by all the Call and Commiſſion I lay Claim to, to his *own* Heart, to the Lord CHRIST *himſelf*; who, through his *Holy Spirit*, will reveal himſelf to him within his own Heart, teaching and inſtructing him. Therefore let nobody cleave to any good Thing I write by the Impulſe of the *Holy Ghoſt*, in ſuch a Manner as to make a full Stop *there*; but rather let every one turn to CHRIST *himſelf* within his own Heart; who will himſelf, together, or in Conjunction with, his divine Word, through the *Holy Ghoſt*, teach and inſtruct him in every Particular, both of what he ſhould do, and what he ſhould leave undone. For the *Holy Ghoſt* will not teach Men, through *me only*, and through *my* Writings, or even through the holy Scripture in the BIBLE; by Means of pious Perſons, in whoſe Hearts the *Holy Ghoſt* bears the Sway, or by Means of their fine Writings, which by the Illumination and Impulſe of the *Holy Ghoſt* they have penned down:—No, no; but the *Holy Ghoſt* will alſo *himſelf* teach them within their *own* Hearts every Thing, that he through Men and Writings teacheth them outwardly. The ſame will he then *renew* to them again within the Heart, provided they do but turn with their Hearts unto HIM.

XXXI. By Means whereof their Heart is of Courſe changed and rendered good and pious, if ſo be the *Holy Ghoſt* may but keep his School in it, and in it rule and reign, inſtigating the Man to all good Things, and teaching and inſtructing his Spirit Then doth his Spirit unite with this mild *Holy Spirit*, and the Man is rendered godly, and ſo minded as *Chriſt* was; and thus then doth the human Spirit become a Partaker of the divine Nature, if it doth alſo flee from and eſcape the corruptible Luſt, and guard againſt *groſs* and *known* Sins, reſiſting them in the Heart, and crucifying the Fleſh with it's Affections and Luſts:—Then, and in this Caſe, a Man certainly becomes a Partaker of the divine Nature, as *Peter* ſays, (2 Epiſt. Chapt. i. 4.) "*That ſuch are Partakers of the* "*divine Nature, if they flee from and eſcape the Corrup-*

"*tion*

" *tion which is in the World thro' Luſt.*" Now alſo, ſuch as flee from and eſcape the corruptible Luſt, " *do likewiſe* " *crucify their Fleſh with the Affections and Luſts.*" (Gal. v. 24.) Therefore do they not follow after and comply with the evil Luſts, but they reſiſt them; for all this has a mutual Connection and Dependence one upon the other. Thus then " *do they purify their Hearts by the Faith in* " *Chriſt.*" (Acts xv. 9.) And being thus *pure in Heart*, " *they of Courſe ſee God in Faith*, as Chriſt ſays (Matt. v. 8.) " *Bleſſed are the pure in Heart, for they ſhall ſee* " *God.*" They ſhall ſee GOD, *initially* during the preſent Time in Faith, and *conſummately* hereafter, in a corporal Way, *Face to Face*; as his holy Word doth alſo teach us the ſame. (1 Cor. xiii. 12.) And whoever now is thus of a pure Heart, and ſeeth GOD, has alſo of Courſe every Thing any Heart can wiſh and deſire, initially in the preſent Time, and perfectly hereafter, to all Eternity. For then has he " *his Delight in the Lord, who giveth* " *him the Deſires of his Heart*, (Pſal. xxxvii. 4.)

XXXII. That Men may attain to THIS, *firſt* in this preſent Time, and *perfectly* hereafter to all Eternity, is the Scope and Drift of the entire Call and Commiſſion I lay Claim to, and concerning which I write and ſpeak. This is alſo the Scope and Drift of every Thing, which I ſhall now further write down concerning the EXPOSITION of this VISION, as the *Holy Ghoſt* ſhall at this Time be pleaſed to bring it again into my Remembrance. For GOD doth, in the *firſt* Place, teach Man in *divers* Ways and Manners, as he feeds him outwardly with *divers* Kinds of Food; but all to *one* and the ſame End, that the Man, being ſatiated with it, may thereby preſerve his natural Life, as long as he is to live naturally in this preſent Time, according to the Will of GOD. Thus doth GOD alſo teach Man outwardly in divers Ways and Manners; but all to one End, that he being thereby nouriſhed in his Soul, may be preſerved unto everlaſting Life; and that Man may, through the *Exterior*, be led to the *Interior*.

XXXIII. And as GOD doth now allow a Variety of Diſhes to be ſerved up to Men, and provides ſuch for them;

them; and to ſome Perſons alſo in ſuch Plenty, that they have it in their Power not only to make Uſe of them for bare Neceſſity, but alſo for Pleaſure and Delight; inſomuch, that very often they have a Superfluity of Proviſions, far beyond what their bare Neceſſities require;—ſo doth the bountiful, gracious, and merciful GOD, and Father in Heaven alſo cauſe his Word, as the Food of the Soul, to be ſet before us and preached abundantly, in *divers* Ways and Manners, beyond what the Soul's bare Neceſſities require: And the Pious may have every Thing for their Delight, ſo as to rejoice and ſolace themſelves therein. Thus doth GOD cauſe his holy Word to be, in divers Ways and Manners, preached and delivered; now this, then that *Subject*; now in this, and then in another *Manner*: Now is this *Diſh* ſerved up to them, and then again another: Now is one *Topic* and then another treated upon and committed to Writing: Now is this and then the other Thing *explained*. Thus doth GOD give one Man to underſtand *this* and another Man *that*, that he may be able to bring about and effect the Salvation of Chriſtians, for the common Good, and every Thing unto Edification, and for the Joy and Delight of pious Chriſtians. Now comes one fine Book to Light, and then again another; whereby pious Chriſtians may, in a Variety of Ways, be delighted in GOD: And one is more lovely, and has a ſtill more delicious Fragrance than another; like a large Bed of fine Flowers, of various Tints and Colours, in a Pleaſure-Garden; and like a Diverſity of fine Herbs; which Men gathering in an Heap together, out of them they are able to form a fine Noſegay, compoſed of all Kinds of charming Flowers and Herbs, which is very pleaſant and recreating for Man. Thus may they, alſo, out of many fine Books, which have all of them originated from the *Holy Ghoſt*, gather together a Variety of different Things, and make a fine Noſegay of them in a ſpiritual Way, and may receive a great ſpiritual Joy and Recreation from them; by this Means, enjoying themſelves in GOD in a Variety of Ways: Foraſmuch as every Thing cometh from GOD, that is ſubſervient to Edification in our Chriſtianity; yea, and every Thing is intended for the *common* Good.

XXXIV. For every good Thing cometh from God, all good Books, Treatiſes, or Writings, be they long or ſhort; every good Thing cometh from God, and is derived from the *Holy Ghoſt*, both the good *Gifts* and the Good that is found in the *Bible*. For certainly "*every* "*good and perfect Gift cometh from* God, *it cometh down* "*from above, from the Father of* Lights," (Jam. i. 17.) The *good* Gifts, ſuch as are all earthly, periſhable Gifts, which adminiſter to Man's Neceſſities in the natural Life, and alſo to his Delight; *theſe* come down from above: And thus alſo do all the *perfect* good Gifts ſurely come down from above, from the Father of *Lights*, as *James* ſays: Such are all the ſpiritual Gifts, which are ſubſervient to the Uſe of Man's Soul in the ſpiritual Life. Neither are theſe Gifts good only, ſo as the earthly ones are; but they are alſo *perfect* Gifts; becauſe they are *ſpiritual* Gifts, and becauſe they are not barely ſubſervient to Man's Uſe in Reſpect of the *earthly*, but alſo in Reſpect of the *eternal* Life.

XXXV. Therefore ought we to receive every good Thing, which is of Service to Man in Reſpect to everlaſting Life, as well as that Good which is to be found in the *Bible*; becauſe it is *all* derived from the *Holy Ghoſt*; juſt as we receive every good Production which, in ſuch a various and manifold Manner, takes it's Riſe from the Earth. For thus doth the *Holy Ghoſt* alſo yield a Multiplicity and Variety of Productions, which Chriſtians may enjoy, delight, and ſolace themſelves with. But your hard, ſtubborn, and ſelf-willed Heads will (forſooth!) receive and read nothing elſe but the *Bible*, and the Good which is deducible from thence: This they receive *excluſively*; but whatſoever good Thing proceeds from *any other* Source, whether ſpoken or written, *that* they reprobate and deſpiſe. (See John v. 39--47. Chapt. vii. 41, 42, 48, 49, 52. ix. 28, 29.)

XXXVI. Now, ſuch as act in this Way, and are thus ſtubborn and ſelf-willed, are, after all, under a very grievous Miſtake; betraying by this their Conduct, that they carry in them a proud and haughty Heart to this very Day; an Heart, that will not *humble* itſelf under any

other

other Perſon. For they exalt themſelves over their Neighbour, and are ſo full of their own *Self-Wiſdom*, as to imagine themſelves to be wiſe enough, and to have no Need of learning any Thing of their Neighbour, they themſelves being much more wiſe and prudent than he: They conceit, that the *Holy Ghoſt* worketh in THEM *only*, and not in *another*; and of Courſe, that they are as capable of underſtanding the Matter as another: Whereas, after all, the "*Holy Ghoſt worketh* where *he himſelf* "*pleaſeth*;" (John iii. 8.) and is as able to work in *unlearned* humble Hearts, as he can in the *learned*, by Means of their Literature. Let us not therefore deſpiſe any Thing that is good, even though it may be offered by a Perſon ever ſo mean and deſpicable, according to his Simplicity. We ought not to look to *Man*, be he learned or unlearned; neither ought we to look to a fine elaborate *Stile*, or *Diction*, either in Writing or in Speaking; but rather ought we to fix our Attention purely and alone upon *that*, which is good, and upon the TRUTH, which proceedeth from the *Holy Ghoſt*; although it might be delivered with ever ſo great a Simplicity, and without the affected Trappings of human Art and Science.

XXXVII. Therefore muſt we not deſpiſe *that*, which is good, and the Truth; rather ought we to embrace it, as being *that*, which hath originated from the *Holy Ghoſt*. Moreover, the Good, which the *Holy Ghoſt* delivers thro' any *other* Perſon, and the Good he hath wrought in any *other* Perſon, we ought to ſet a much greater Value and Affection upon than the Good which is wrought in our *ownſelves*, and is delivered from our *ownſelves*. Every one ought always to think, that another Perſon, under the *Holy Ghoſt*'s Guidance, does a great Deal better than himſelf. Every one ought always to be more endeared to another than he is to himſelf. Every one ought always to entertain a much higher Eſteem for his Neighbour than for himſelf; and ought to be better pleaſed with his Neighbour's Work, wrought by the *Holy Ghoſt*, than with his *own*, even though *he* worketh it by the *Holy Ghoſt*. When Men are thus diſpoſed one towards another, and every one doth thus humble himſelf to his Neighbour, the Effect will ſurely be Love, Peace, and Unity:

Whereas, when a Man doth always entertain an higher Eſteem for *his own* Work than for *that* of his Neighbour; and doth thus exalt himſelf *over* his Neighbour, conceiting himſelf to be endowed with *more* Wiſdom and Prudence than his Neighbour, and therefore deſpiſes him; the natural Effect of all this is ſurely Diſcord, Striſe, and every Kind and Degree of Miſchief, which the Devil plays off, and is the ſecret Mover and Fomenter of at the Bottom.

XXXVIII. Againſt this let every one be upon his Guard. Let every one, in his own Heart, eſteem his himſelf the *very meaneſt of all*; reflecting, that he is not better in the Sight of God than his Neighbour. God is the Creator of the very meaneſt Perſon, as well as of himſelf: Moreover Christ has died for ſuch a one as well as for any Grandee of the moſt exalted Station in the World. Let nobody exalt himſelf over his Neighbour, on Account of his *Gifts*; but rather the more Gifts God beſtows upon him, ſo much the more *humble* ought he to be in his Heart; and thus can the *Holy Ghoſt* ſo much the better work within his Heart: For within the *humble* Heart the *Holy Ghoſt* doth work, and not in that which is *proud* and *haughty*, (1 Pet. v. 5. Jam. iv. 6.)

XXXIX. But now thoſe, who will (forſooth!) neither read or receive any Thing but the Bible, and *their own* Productions, do by this very Procedure of theirs betray, that they have as yet no Love of God in their Heart. For had they the Love of God in their Heart, they would alſo love every Thing that cometh from God, (John viii. 42.) But ſince they nauſeate whatever other People may, *to this very Day*, write; oppoſing it with Might and Main, and entertaining neither any Inclination or Will to read it; no nor chooſing to examine it, whether it be good or bad, as far as they are able; they do by this very Procedure betray, that they hate and envy their Neighbour in their Heart, and that they have no Love for him: Of Conſequence they do hate and envy God in Heaven too, and have as little Love for *him*. Seeing that whoſoever hateth his *Neighbour*, the ſame hateth God in Heaven too. For how can he love God whom he doth

not

not ſee, when he hateth, and loveth not, him, whom he *doth* ſee? As John ſays, (1 John iv. 20.) "*If a Man* "*ſay I love* GOD, *and hateth his Brother, he is a Liar.*" Becauſe GOD will, in this World, be loved no otherwiſe than in Man: For if any Man will love GOD, whom he doth *not* ſee, then muſt he love the Man who is his Brother, and whom he *doth* ſee: Neither is he to love his Brother only, but his very Enemies too.

XL. For that one Friend loves another is HUMAN, and what the very *Heathens* and *Publicans* are able to do; but it is CHRISTIAN for a Man to love his Enemies too; to love thoſe, that hate us, "*ſo as to overcome Evil with* "*Good,*" (Rom. xii. 21.) It is the Doctrine of CHRIST, that "*we are to bleſs thoſe that curſe us;*" (Matt v. 44.) that we are to *do Good* to ſuch as *do Evil to us.* And he that will not do *this*, to the utmoſt of his Power, is no *right* Chriſtian as yet, let him be as wiſe and prudent as ever he may; let him hear the Word of GOD ever ſo often, receive the *Sacraments*, and do as much *Good* as ever he will to thoſe who love him; yet is he nevertheleſs no *genuine*, *true* Chriſtian, provided he doth not behave and act towards his very Enemies alſo, out of Love, to the utmoſt of his Ability, as he behaveth and acteth towards his Friend. For this is CHRIST's Doctrine and Precept, whom we are to hearken to, and to practiſe what he preſcribes, if we have a Mind to be ſaved. Thus doth *Chriſt* teach, and ſuch a Practice as this doth *he* preſcribe, viz. *that we are to love our very Enemies.* And whoever is not yet in a Diſpoſition for practiſing this, has not as yet the *Spirit* of CHRIST, nor doth he yet belong to *him.* *For ſuch as have the Spirit of* CHRIST *belong to him*, (Rom. viii. 9.)

XLI. Such are his *genuine* Diſciples. And thoſe now who have the Spirit of *Chriſt*, and are ruled and led by *him*, are in a Capacity of loving their Enemies from the Heart, and of doing all the Good to their Enemies that is any-ways poſſible, and to the very utmoſt of *their* Ability. The Truth of this I am able to evince, not only from the Scripture; but *I* can do it alſo, without mentioning it in a vaunting Way, from my own *perſonal*

Experience likewiſe. For this I aver in the Sight of God, who knows and is intimately acquainted with every ſecret Thought, and from whom nothing is hid;— he knows, that from the Heart I love my Enemies, tho' without Cauſe they hate and envy me; although I am no Ways deficient in my Regards and Duty towards them, nor are they able to charge me with any Evil juſtly: Yet nevertheleſs do they ſpeak Evil of and reproach me, they hate and envy *me*; and yet for all that I love *them* from the Heart. Nay, my Heart within my Body doth burn and glow in me with Love towards them; and I ſigh and pray daily for them, that God would be pleaſed to forgive them the Sins they are guilty of towards me, and that he would not puniſh them on that Account: But inaſmuch as they ſpeak Evil of his divine Work, that he would be pleaſed to chaſten them however for *that*, in *Time*; ſo that by being thereby brought to the Knowledge of their Sin, they may be converted, leſt they might thereby incur *everlaſting Puniſhment*. For better is it to be puniſhed *temporally*, and thereby to be brought to the Knowledge of our Sin, and to repent, than to incur *everlaſting Puniſhment*. This, from the very Bottom of my Heart, I wiſh for the Wicked and Ungodly, who vex and grievouſly afflict me in every Kind of Way, that they might be rendered eternally righteous and happy. By which Diſpoſition I demonſtrate in Fact, that I love them cordially.

XLII. Now this have I alſo been obliged to write and make Mention of previouſly, for good Reaſons, before I enter upon the *Expoſition* of the Vision itſelf; to the End that I might enſpirit and encourage every one to make a Point of it to read carefully and with Love and Delight, the *Manner* wherein the Angel did expound and explain this *Viſion*, and what I now under the Guidance and Direction of the *Holy Ghoſt* ſhall write down of this *Expoſition*; that thus every one may make a Point of reading the ſame with Care and Attention in the Fear of God; foraſmuch as I do write it down under the Guidance and Direction of the *Holy Ghoſt*. And thus alſo let no one, on Account of the *Meanneſs* and *Inſignificancy* of my Perſon, or on Account of the *Angel*'s having ſpoken

ſpoken and expounded it, deſpiſe the ſame: On the contrary let every one receive and peruſe it for the very Reaſon of it's having come from the *Holy Ghoſt*, and of his having ſo ſuperintended and over-ruled the Thing as I pen it down. For tho' the *Holy Ghoſt* might have his Reaſons, be they what they may, why a *Mixture* of that which is bad, or confuſed, might have been permitted to flow forth with the reſt out of my Pen; yet ought not the Good to be *indiſcriminately* rejected together with the Bad; but rather the Bad ſhould be left and the Good retained; as it ſtands written, "*Prove all Things: Hold* "*faſt that which is good.*" (1 Theſ. v. 21.)*

XLIII. Now tho' I know aſſuredly, that I am under the Influence and Direction of the *Holy Ghoſt*, and that I write every Thing that is good from the *Holy Ghoſt*, who gives my Spirit to underſtand *that*, which is good; yet doth it not follow from hence, that what I write muſt needs be *all* abſolutely good. For the Devil doth alſo mightily beſet and contend with me, being deſirous of intermingling and ſowing his Tares with *that* Good, which I do, in Order that the Good may be rejected *indiſcriminately* together with the Bad: Seeing that where God hath his Church, there the Devil is ſure to have a Chapel too, being glad to have a Finger in the Pie, only to ſpoil and deſtroy that which is Good: And yet, after all, he can do no more than God permits him to do. If then God ſhould have his good Reaſons for permitting the Devil to inſtil evil Thoughts into me; and which, though I might inadvertently and ignorantly adopt and intermix them with my Deſcription, yet another might advert to and underſtand them to be erroneous and bad; in this Caſe it is incumbent upon ſuch Readers to point out and prove them to me, that *I* may alſo take Cogniſance of, and

* Here the *Tranſlator* cannot forbear inſerting a *Saying* of our dear Saviour's to the ſame Effect, as it has been preſerved by *Origen*,

Γίνεσθε δόκιμοι τραπεζῖται, τὰ μὲν ἀποδοκιμάζοντες, τὸ δὲ καλὸν κατέχοντες.

That is, "Be ye expert Bankers, throwing out the *Counterfeit*, "but retaining every *Sterling*-Piece." Who can walk ſafely through the *preſent* Times without this Maxim?

and then reject them, ſo as not to "*call that which is* "*evil, good,*" (Iſai. v. 20.)

XLIV. But nobody has, to my Knowledge, been hitherto able to point out and to demonſtrate any Thing in my Writings to be *bad*. What may happen in future, is not yet any Object of Knowledge for me now. And though the Devil doth, ſure enough, ſtrongly aſſault me, with evil Thoughts; yet doth it nevertheleſs not follow, that the *Holy Ghoſt* will always permit ſuch Attempts as theſe to ſucceed, ſo as for me, during my Writing, to intermingle that which is *Evil* together with the *Good*. This the *Holy Ghoſt* can certainly foreſtal, ſo as to prevent any ſuch *Intermixture* of the Evil, together with my Writing. At preſent I cannot recollect, that the *Holy Ghoſt* has *actually* permitted me to intermix any Degree of the Bad with the Good in my Writing. Now if it *has* happened, it is more than I know of as yet, it being at preſent concealed from me: Moreover, that which will hereafter happen is equally concealed from me now. But if it be the Good-Pleaſure of the *Holy Ghoſt*, to have me write nothing that is bad through the baneful Influence of the Devil's Temptation, he can ſure enough prevent it, and ſo order the Matter, that I ſhall write *purely* that which is good and nothing of that which is evil. However ſhould the *Holy Ghoſt* permit me to write ſomething that is Evil alſo, it muſt nevertheleſs be incapable of doing me any real Hurt, but rather turn out *eventually* to a good Purpoſe for me. For *to them that love* God *muſt all Things work together for good*, (Rom. viii. 28.) let the Matter be as bad in it's ownſelf as ever it may: Foraſmuch as when the *Devil* doth Evil with a wicked Deſign, the *Holy Ghoſt* doth over-rule it, ſo that, to ſuch Perſons, it iſſues, at the long Run, in that which is good. The Intention of the *Devil* is a wicked one; but he is forced, againſt his own Will, by the Evil, to promote the Chriſtians Good. So wonderfully is the *Holy Ghoſt* able to over-rule and direct the Matter.

XLV. One ought therefore to reſign and commend oneſelf purely to the Will of God, leaving the Matter to take ſuch an Iſſue as it can take. A Chriſtian ought not

not to be under any *anxious* Solicitude on this Account; but every one ought only, for his own Part, to do one Thing, as it occurs in Order and in Succeſſion, after the other, and to which he is inſtigated; as ſoon as ever he knows *that*, to which he is inſtigated, to be good. But when he is conſcious to himſelf that it is *bad*, ſo that he is certainly convinced within his own Heart what he is inſtigated to is ſomething bad; then muſt he *not* do the Bad; but rather it is his *Duty*, with Might and Main, to ſet himſelf againſt *that*, which is bad, as far as it is poſſible for him to do; neither muſt he knowingly put that which is evil into Practice. However, if the Caſe be ſo, that he is in Doubt whether *that* be good or bad, whatever it may be to which he is inſtigated; then ought he to call upon and pray to GOD, that he would be pleaſed to give him an *Underſtanding* in the Affair, ſo that he may know *certainly*, beyond all Doubt, whether it be Good or Evil: And in Caſe GOD doth ſuffer him to be ſtill hampered with Doubt, he may then do that to which he is impelled, if he chooſes to do it; but then he ought alſo at the ſame Time to call upon and pray to GOD, that if, through Ignorance, he ſhould commit a Sin by doing the Thing without knowing certainly whether it be Good or Evil, and doth thus *unwittingly* do Evil;—that GOD would be pleaſed to forgive him this Sin. If he acts in this Way, and thus lives continually in Humility and the Fear of GOD, praying for the Forgiveneſs of the Sins, which he committeth in Ignorance; then he walks ſafely in the right Road to Heaven; and in ſuch a Situation the *Devil* can do him no Hurt at all, let him aſſault him with his Temptations as much as ever he pleaſes.

XLVI. Thus will I now, in the Name of *Jeſus*, and under the Influence and Governance of the *Holy Ghoſt*, write down the EXPOSITION of the VISION: Neither will I be under any Dread of the *Devil*, let him aſſault me with whatever Temptations he pleaſes; and although the *Holy Ghoſt* ſhould permit me to intermingle any Thing bad in the Account I write of it, yet will it do *me* no Hurt at all; but rather every Thing work together for *my* Good. But ſuch as do not like to read what I write, may let it alone. In this Caſe I have it to myſelf, meeting

ing with my Recreation and Joy in that which I pen down under the Influence and Governance of the *Holy Ghoſt*. For *this* is not an HUMAN Work of my OWN; but it is a WORK OF THE HOLY GHOST, from which I have ſomething good to learn, and by which I can regulate myſelf as well as many others, who peruſe it. Herewith then, in GOD's Name, I will make a Beginning with Expounding the Viſion.

§ IV.

THE EXPOSITION OF THE VISION CONCERNING The THREE STATES.

How that many in all the *Three States*, Eccleſiaſtical, Oeconomical, and Political, are ſitting faſt aſleep.

XLVII. NOW the Angel, having brought me the KEY and the CHAIN, as I have before ſaid, entered into a Diſcourſe with me, by enquiring, Whether I then knew what the Meaning of theſe Wonders was? To which having made a Reply as I have above written it down, the Angel began thereupon to *expound* the VISION to me. And he ſaid firſt of all, The *bright and luminous Cloud*, which thou ſeeſt before thy Eyes, and the great Splendor, ſignifies the Splendor, or the Glory of the Lord; that great and unſpeakable Love of GOD, which ſhines upon all Men in the World, as well upon the *Ungodly* as upon the *Good* and *Pious*. But the *three Men* whom thou ſaweſt ſitting upon the Altar, who were faſt aſleep in their Chairs, ſignify the Ungodly in all the *three States*, in which are many ſitting faſt aſleep in *known* Sins: Yet doth the Love of GOD ſhine upon *them* alſo, juſt as it does upon the *Good* and *Pious*, who are awake. However, the Good and Pious have their Joy in it, when they look upon the Love of GOD, and reflect upon it within their Hearts; whereas the Ungodly, who are ſleeping

ſleeping in their *known* Sins, are in no Capacity of ſeeing or of reflecting upon the Love of GOD; neither can they in *this Situation* have any Joy in it. Now, thereupon, the Angel alſo ſaid, I was to acquaint the Ungodly, by every Occaſion of the *Holy Ghoſt*'s Opening a Door for my ſo doing, that they were required to wake up out of *groſs* and *known* Sins, and not to continue ſleeping in them; that they ought to contemplate the Love of GOD, and be joyful in it, foraſmuch as it ſhineth upon *them* as well as it does upon the *Good* and *Pious*.

XLVIII. Again, the *Twelve Men*, whom I there ſaw ſtanding upright on their Feet, ſignified thoſe twelve eſpecial Meſſengers, through whom GOD orders and cauſes his Word to be preached, with a View of rouſing up and awakening the Ungodly out of the Sleep of Sin. Now *theſe* are the whole Body of *Prophets*, *Apoſtles*, and all faithful *Teachers* and *Preachers*, whom GOD has at all Times, from the Beginning of the World hitherto, ſent into the World, in Order to rouſe up and awaken the Men of the World from the Sleep of Sin, through whom GOD doth cauſe his Word to be preached in the World. Thus do the TWELVE MEN ſignify all the *Meſſengers* of GOD, whom GOD ſendeth into the World unto the Ungodly, cauſing his Word to be preached unto the Ungodly.

XLIX. But the *Three Men ſitting in White upon the Altar* ſignified the THREE STATES, the *Eccleſiaſtical*, the *Political*, and the *Oeconomical State*. Now many are they in all theſe *three States*, who are ſeated at their Eaſe and faſt aſleep in *known* Sins.

The *Firſt Man in White*, who had the two Swords lying careleſsly at his Feet, ſignifies the *Spiritual*, or *Eccleſiaſtical State*; and the *two Swords* ſignify *Faith* and *Love*. Thus many are they in the *Eccleſiaſtical* State, who ſit, during this preſent Time, at their Eaſe; and let the SWORDS of *Faith* and *Love* drop, and lie careleſsly at their Feet.

The *Second Man in White*, who had the golden *Rod* and the

the golden *Book* lying at his Feet, ſignifies the *Oeconomical*, or *Family-State:* In *this* alſo are a great many of them ſitting at their Eaſe and ſleeping, having the golden Rod of Diſcipline, and the golden *Book of Humility* lying careleſsly at their Feet.

The *Third Man in White* ſignifies the *Temporal*, or the *Political State*, in which alſo many of them are ſitting at their Eaſe and ſleeping; and have the SWORD of *Love*, with which they ought to puniſh the Ungodly, and to protect the Good and Pious, and the BALANCE of *Righteouſneſs*, or *Juſtice* alſo, lying careleſsly at their Feet.

L. Whereas now the *Eight Men ſtanding in a Circle, did laud and praiſe* GOD *with loud Voices*, and the *three others were not wakened out of their Sleep* by it; the Meaning thereof is, that GOD cauſes his *Word* to be preached in rich Abundance, and hath given the Ungodly his Word in rich Abundance, cauſing them to be warned and exhorted unto REPENTANCE; but they will not mind it, nor awake up out of their Sleep of Sin. They perſiſt notwithſtanding, and ſtill continue in *groſs* and *known* Sins, and will not deſiſt from them, making it no Part of their Care and Concern that GOD cauſes his Word to be preached in ſuch rich Abundance. Nay, many Preachers, or Miniſters, who preach the Word of GOD, do themſelves not live according to the Word of GOD; ſo far from it, that they live quite counter to their *own* Sermons, in *known* Sins, in Pride and Haughtineſs, in Hatred and Envy, in Ambition and Avarice, in the Love of Money and of the World: In which, of Courſe, thoſe in the *Family* and *Civil* State follow after them, making GOD's Word no Part of their Care and Concern, neither taking it for the *Rule* of their Lives: Inſomuch that they are not a Whit better for having GOD's Word thus preached to them; and though they well know, nevertheleſs, that it *becomes* them to live according to it; yet do they, under ſuch Means, go on from bad to worſe continually, and live in a *diametrical* Oppoſition to GOD's Word.

LI. Now, becauſe they live ſuch wicked Lives, and will not concern themſelves about GOD and his holy Word, though

though GOD cauſes his Word to be preached with ſufficient Plainneſs to them, and though they have GOD's Word, in the BIBLE itſelf, in ſufficient and rich Abundance; which they are able to read, and from thence to underſtand, how it would become them to model their Lives according to it;—becauſe (I ſay) they do, notwithſtanding, live in a *diametrical* Oppoſition to it; therefore alſo will GOD now ſend his Angel with the Stick, or Wand, of Luſtration; that is, he will ſeverely plague and puniſh Mankind with War and Bloodſhed, with Fire and Sword, with Hunger and Anxiety, and with all Kinds of Diſeaſes; with which Mankind ſhall be ſmitten and tormented. This is ſignified by the Angel with the *Stick, or Wand, who ſtruck one of the Men in White from the Altar to the Ground; which made ſuch a Noiſe and Clatter, that the other two were waked up by it.* Now this doth ſignify that GOD will ſend all Kinds of Plagues and Puniſhments, whereby they ſhall be plagued and puniſhed. Since they are reſolved not to mind his *Word*, and do refuſe to admit of Correction and Awakening, by Means of the *Word*, unto REPENTANCE; neither to be rouſed by Means of it out of the Sleep of Sin; therefore will he *mightily* viſit, and come upon them at a *Surprize* with a *ſudden* STROKE, conſiſting of all Kinds of Plagues, as I have juſt now ſaid: By Means of which, of Courſe, many will yet be wakened up, who would not be wakened up by Means of the *Word*, how clearly and plainly ſoever GOD hath cauſed his Word to be preached.

LII. The *Eight Men, who, ſtanding in a Circle, did laud and praiſe* GOD, do alſo ſignify the CHRISTIAN CHURCH: And ſuch are all good and pious Chriſtians, who laud and praiſe GOD *individually* within their Hearts; though, in Reſpect of their Bodies, they be here and there diſperſed in the World amongſt all the Ungodly, upon the Face of the whole Earth. But GOD doth know his own, let them be whereſoever they may, viz. ſuch as "fear him and work Righteouſneſs;" in whoſe Hearts the *Holy Ghoſt* can work all Sorts of Goodneſs, according to his own Good-Pleaſure. And although they might be incapable of learning GOD's *written* Word and the *Letters* thereof; yet are they capable of coming to an Acquaintance with *Him* in the *Spirit*; for although in their *Reaſon*

they know or understand nothing about him, nor are acquainted with him, after the *Flesh*; yet may they, for all that, be very capable of becoming acquainted with him, after the *Spirit*; forasmuch as the *Holy Ghost* is able to work the Love of CHRIST within *their* Hearts too.

LIII. But when a *Christian*, who bears the Name of a *Christian*, knows CHRIST after the Flesh, in his human Reason from the holy Scripture, according as we have it therein described, what Sort of a Person *Christ* is; what his Office is; what *Christ* has done in the World; how he was born into this World, was dead, rose again from the Dead, and ascended up into Heaven; and when he confesses with the Mouth, that all this was done for *his* Benefit, and believes in CHRIST:—I say, when he now doth thus orthodoxly understand *all this* in his Reason, giving his Assent and Consent to it; yet is all this short of constituting him a *true and genuine Christian:* Hereby is a *nominal* and *titular* Christian not *saved*; for to all the rest must this be superadded, that he be in such a Disposition, that the *Holy Ghost* is able to produce *that Faith* in his Heart, which *worketh by Love*, (Col. ii. 12. Gal. v. 6.) and that he therewith apprehendeth CHRIST in the *Spirit* together with all his Benefits; and thus doth know CHRIST aright in the *Spirit.—This is the Kingdom of* GOD.—*This is the Life everlasting.—This is the right Knowledge of* GOD, *wherein Life eternal doth consist*, as CHRIST expresses it, (John xvii. 3.) "*And this is Life* "*eternal, that they might (rightly) know thee, O Father!* "*and Jesus Christ whom thou hast sent.*"

LIV. The *true* Knowledge of GOD consists in the Coming to a right Acquaintance with CHRIST, together with the FATHER, in the HOLY GHOST; and not according to *Reason*, according to the *Letter*, in an historical Way only: This last Kind of Knowledge saveth no Man. For in this Way are the Ungodly also able to attain to a great Proficiency in the orthodox Knowledge of *Christ* in their *Reason*, and from the Scripture; but this doth not save, or make them happy. So then the *outward* Knowledge in the Reason of Man, gathered out of the Scripture, doth not save, or make any one happy; but the *inward*

inward Knowledge, according to the Spirit, and in the *Holy Ghoſt*, is that, which alone ſaveth and maketh any Man happy. For the Kingdom of GOD doth not conſiſt in the *external* Knowing, but in the *internal* Knowing. The Kingdom of GOD is not outwardly viſible in this Time, but inwardly, as *Chriſt* ſays, (Luke xvii. 20, 21.) "*The Kingdom of* GOD *cometh not with outward Appear-*" *ances* [with Obſervation]. *Neither ſhall they ſay,* "*Lo here, or Lo there; for, behold, the Kingdom of* GOD "*is within you.*" *There* muſt every one look for it, *within his own Heart*, and not outwardly, as I have ſaid: And *thro'* that which is *outward* we muſt be introduced, and repair to that which is *inward*; whereby alone we can be ſaved, or made happy.

LV. Now let *him*, to whom GOD hath given his holy Word, the Holy Scripture, (out of which he is able to attain to the Knowledge of *Chriſt* in his Reaſon, according to the Fleſh, in an hiſtorical Manner, by the Manuduction of which he may come to CHRIST within his own Heart, in the *Spirit*)—let him thank GOD for it: Yet let him look carefully to it, that he may not *abuſe* the HOLY SCRIPTURE, by ſetting it up for an IDOL: Neither let him place his *whole* Dependence upon the having the Scripture in his Head; but rather let him thereby turn to GOD in the *Spirit*, within his own Heart: In which Caſe GOD will be ſure to reveal himſelf to the Man, who ſeeketh HIM within his own Heart, by Means of a believing Prayer: And let him thus repoſe *all* his Truſt and Dependence upon the *one-only*, true, and living GOD, who hath created Heaven and Earth. For GOD is a *one-only* GOD, who hath thus, in his holy Word of the *New Teſtament*, revealed himſelf as GOD the FATHER, the SON, and the HOLY GHOST; a Point truly incomprehenſible to the Reaſon of every Man; viz. how GOD is a *one-only* GOD, a *one-only* divine ESSENCE, or BEING, and nevertheleſs *threefold*; the *Father* dwelling in the *Son*, and the *Son* in the *Father*, and the *Holy Ghoſt* proceeding from them both, from the Father and from the Son; as GOD, in a *Viſion*, hath revealed the ſame unto me. Upon this *one-only* true GOD, GOD the *Father*, *Son*, and *Holy-Ghoſt*, are Men to place their Dependence

 alone;

alone; as he hath thus revealed himſelf in the Scripture. Therefore muſt every one make the Scripture a *Paſſage* to GOD, and not merely ſtop and ſit down in the Paſſage, without proceeding any further. For the *Scripture* is barely a *Witneſs* concerning GOD, and leadeth to GOD; but the Scripture is not GOD himſelf: But GOD doth only reveal himſelf by the Scripture,* as a Means.

LVI. Yea, and although GOD hath revealed himſelf by Means of the *Scripture*, yet muſt no Chriſtian Man *tie* GOD *down* to the Scripture in ſuch a Manner, as if GOD would reveal himſelf to no Man in the Heart by his *Holy Spirit*, wherein alone the Kingdom of GOD conſiſts: In ſuch a Manner that thoſe who are in Poſſeſſion of the Holy Scripture ſhould imagine, that no Man, or even no Nation, were capable of being ſaved, but only ſuch as have the Holy Scripture, eſpecially the *New Teſtament*. To *this* they are not to *tie* GOD *down*, neither to *damn* all ſuch as are not in Poſſeſſion of the *New Teſtament*.—No, no; Chriſtians muſt not do this. For GOD is a *ſovereign*, omnipotent ESSENCE, who both can and will do every Thing, according to his own Good-Pleaſure, wherein no Man has any Right to preſcribe to, or controul *him*. Thus then, without Doubt, is GOD alſo able to reveal himſelf in the Heart, *in Spirit*, whenſoever he pleaſes, to ſuch as *have not* the Holy Scripture: And whenever he is pleaſed *ſo* to do, who is the Perſon that ſhall hinder him? Therefore let no *Chriſtian* damn one that is *not* a Chriſtian: This doth not become any Chriſtian. For a Man may ſure enough be ſaved through *Chriſt*, if the *Holy Ghoſt* doth but produce that Faith in *Chriſt* within his Heart, which worketh by Love, although he underſtandeth it not in his *Reaſon*. He may nevertheleſs be ſaved, even without the Scripture: For though he hath no Knowledge of the Scripture, neither knoweth *Chriſt* after the Fleſh, in an hiſtorical Way; yet may he be ſaved nevertheleſs, in the ſame Manner as *Infants* are, who have no Knowledge, or

* *Deus a nullâ re cognoſcitur, niſi a Deo.* "GOD is only to be "known by GOD." Theol. Germanica, Page 112. See this very important Point further explained by our own Countryman, the late Rev. *William Law*. *Spirit of Love*, 2d Part, Page 167--172. *Way to Divine Knowledge*, Page, 121, 136, 137, 192, 242, as referred to at the End of Vol. I.---The *Tr.*

or explicit Understanding of the Holy Scripture, and of *Christ*, (Matt. viii. 11, 12.)

LVII. But no Man can be saved by the Scripture, neither by his *orthodox* Knowledge of CHRIST after the Flesh, in the Way of an History, according to his own human Understanding, without the *spiritual* Knowledge within the Heart. For without the *internal Revelation* of the HOLY GHOST in the Heart, no Man can be saved: Ay, and though he were able to talk from the Scripture a thousand Times more gloriously and fine concerning *Christ*; yet will he nevertheless be damned with all this Furniture, if he has a wicked, envious, and malignant Heart against such as thwart him in his *Opinion*, or in the Way *how* he understandeth this and that out of the Scripture; and when he doth not wish them Salvation, and supposes them to be incapable of being saved, unless *they* do also understand Things in the *same Way* with himself; or that no one is capable of being saved, who is not born and bred in *Christendom*. The People, who foster such Thoughts as these, evince by their Conduct, that they have an inimical and malignant Heart, and have no Feeling of that LOVE of *Christ* within their Hearts, which *hopeth the best*, and entertaineth kind Wishes and good Inclinations both for Friends and Enemies, (1 Cor. xiii. 7.)

LVIII. Yet neither do I say, that *all* out of the Christian Pale will be saved, unto whom the Word of God is not given: As little as I say, that *all* the Christians, who have GOD's Word, will be saved. For a *Lip-Christian* may as well, ay, and sooner be damned, than one out of the Christian Pale, who is not in Possession of the Word of GOD, and like such a Christian, doth also live in *gross*, *known* Sins, thereby resisting the *Holy Ghost*. Neither do I thus say, that *all* that are out of the Pale of the Christian Church will be damned, any more than that *all* the *Christians* will be damned: But what I say is, that GOD has his *own*, as well amongst such as are out of the *Christian* Pale, as amongst the *Christians* within it: Just as the *Devil* has also his own, as well amongst Christians within the Pale of the Christian Church, as amongst those who are without it. Neither doth it damn any Man, that

he *hath not* the Word of GOD, if it is not *given* to him. But *this* damneth, when any one *hath* GOD's Word *given* to him, and he *will not live* according to it, but caſts the Word of GOD behind his Back; whoſe Condemnation will be thereby enhanced and aggravated: Such a one will meet with a heavier Condemnation than an *Unbeliever*, to whom GOD's Word is not given, and who does not happen to be born amongſt CHRISTIANS *within*, but amongſt HEATHENS *without* the Pale of the CHURCH; which is not in his Power to help. Towards ſuch an one, GOD may yet extend his Mercy, and work in his Heart by the *Holy Ghoſt*. And if he then feareth GOD, and doth his beſt Endeavour to ſerve *him*, who hath created Heaven and Earth, the Sun, Moon, and Stars, which he hath before his Eyes; if he (I ſay) feareth this GOD, and worketh Righteouſneſs according to his Ability; then is he (ſo far) agreeable and acceptable to GOD: And, being thus agreeable and acceptable to GOD, alſo knowing GOD by his Creatures, and calling upon him; God will not fail to work in him the *Faith* in CHRIST; whereof I have not the leaſt Doubt.* Whereas, on the other Hand, the godleſs *Lip-Chriſtians*, who live in all Kinds of Sins, Defilements, and Vices, neither fearing GOD, nor working Righteouſneſs, he will as ſurely leave to go to the Devil: For a VIRTUOUS HEATHEN is *more* acceptable to GOD than a GODLESS CHRISTIAN, (Acts x. 34, 35.)

LIX. Now, all ye Lip and nominal Chriſtians! who with a Malignancy of Heart damn other People, conſider this well. By ſo doing, you ſin dreadfully againſt GOD, and by ſuch a Procedure commit a greater Sin than thoſe out of the Chriſtian Pale, who *in Ignorance* ſpeak Evil of and

* In the *Evangelical Converſion* and *Experience* of Dr. *John Thaulerus*, mentioned in a Note, Page 62, Vol. 1, there is a moſt wonderful *Exemplification* of what J. E. here aſſerts in this Paragraph. It paſſed upon a well-diſpoſed *Heathen*; who, having heard of the Multiplicity of *contending* Religions in the World, very ſimply challenges GOD to let him know the *true one*, if his *own* was not right. This Simplicity and Sincerity GOD hears, and in Conſequence of his Deſire to be rightly informed in this Reſpect, ſends him one, who in a *Primitive* and *Pentecoſtal* Way, preaches CHRIST effectually to him. Now, becauſe this happened in ſo *dark* an Age, four or five Hundred Years ſince, it is the more remarkable; and of itſelf confirms this ſame Doctrine.---The *Tr.*

and reproach CHRIST; for herein do *you* knowingly ſpeak Evil of and reproach *Chriſt*, becauſe you act in diametrical Oppoſition to his Word by your judging and condemning, although *Chriſt* hath expreſsly forbidden you ſo to do, (Matt. vii. 1.) For the Office of a *Judge* is none of *your* Buſineſs, but is the Buſineſs of *Chriſt*. *He* will judge, pronounce Sentence, and condemn.—To *this* you are not appointed. Therefore do you ſin ſo dreadfully againſt *Chriſt* in this Reſpect; becauſe by your ſo poſitively pronouncing Sentence and judging, you uſurp and infringe upon the *judicial* Office of *Chriſt*; which as it doth not become, ſo is it likewiſe forbidden you. Now alſo that you do this *wittingly* is a much greater Blaſphemy and Reproach offered to *Chriſt*, than when JEWS and HEATHENS do the ſame *unwittingly* and in Ignorance. If then CHRIST, out of *pure* Grace, Love, and Mercy, chooſes to ſave ſome *Heathens* and *Jews*, wilt thou, canſt thou then obſtruct, or hinder his ſo doing? Nay, if he would ſave them *all*, thou canſt not hinder him: What Buſineſs is it of thine? It is none of thy Concern. Let it rather be thy whole Concern and Endeavour to be ſaved and made happy *thyſelf*. What haſt *thou* to do, whether this or the other Perſon be ſaved or not? If thou wilt not magnify and rejoice in the Salvation of any one *without* the Chriſtian Pale; do not however *damn* him, but commend him to GOD. "*If they fall, to their own Maſter* "*they fall: If they ſtand, to their own Maſter they ſtand,*" who hath created them, (Rom. xiv. 4.) What Buſineſs haſt *thou* with another? Do you therefore let alone the Judging, pronouncing Sentence againſt, and Damning another; rather concerning yourſelves about ſomething of greater Importance to your *ownſelves*, viz. how *you* may be ſaved. "*Every one ſhall bear his own Burden,*" (Gal. vi. 5.) "*Every one muſt give an Account of him-*"*ſelf to* GOD," (Rom. xiv. 12) Every one has enough to do with his ownſelf. But now ſuch as do *thus* pronounce Sentence, judge, and condemn another, evince and betray by their Conduct, that, at the Bottom, they have a falſe and an ungodly Heart; let them live under as much Form and Semblance of Holineſs and Piety before the World as ever they may: They have nothing but a *bare Semblance* of Godlineſs, (2 Tim. iii. 5.) whereas

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in the *Bottom*, in the *Heart*, and in *Power*, they are not godly; and thus are they merely and alone *Chriſtians* in Form and Appearance; but no genuine, believing, loving, practical Chriſtians. *This* I do alſo alledge, and here inſert for good and ſolid Reaſons, by the over-ruling Influence and Direction of the *Holy Ghoſt*.

LX. But now to return to the *Viſion*: Juſt as the eight Men were ſtanding in *a round Ring*, or Circle, ſo do all genuine, believing, pious Chriſtians, *in the Spirit*, ſtand likewiſe in a Circle. Yea, and though they be in ever ſuch great Numbers diſperſed amongſt all the Nations in the World, yet do they ſtand nevertheleſs in a Circle; that is, they live in ONE *Spirit*, (Eph. iv. 4--6.) in ONE *Faith*, in ONE *Mind*; having all ONE and the SAME *internal* Faith, which the *Holy Ghoſt* worketh in the Heart. They have all ONE *Holy Baptiſm*, having been all baptiſed by the *Holy Ghoſt*: They have all ONE *Supper* (of the Lord); for they daily hold this Supper together with CHRIST in the Spirit, within the Heart. Conſequently they ſubmit to the Governance of the *Holy Spirit*; who in their Heart worketh Faith, Love, Meekneſs, Humility, Mercy, Benevolence, and all other *Chriſtian* Virtues: And thus do they yield themſelves to be led, moved, and impelled by the *Holy Ghoſt* unto *all* Goodneſs, *all* of them lauding and praiſing GOD unanimouſly within their Heart.

LXI. And thus, in the Spirit, are they, one and all, in *Unity*; although, in the external Knowledge concerning *Chriſt*, and his holy Word, they may yet be *different*, and in ſuch Reſpects ſtill entertain a Variety of different human *Notions* and *Opinions* about THIS and THAT. Nay, though they may yet be in many Opinions miſtaken, and even, in many Reſpects, be ſtill guilty of Sins of *Ignorance*; yet is it all forgiven them in Faith, "*For to* "*the Pure are all Things pure*," (Tit. i. 15.) And being now, by the Blood of *Chriſt*, cleanſed from *all* Sin; therefore doth this do them no *eſſential* Damage, how much ſo ever they, through Ignorance, may yet ſin in *Notions* and *Opinions*; miſtaking alſo in one and another Point, reſpecting the Word of GOD, and as to *Life* and

Converſation

Converſation alſo. This is a great Conſolation for ſuch Believers as live in *that* Faith, which the *Holy Ghoſt* worketh within the Heart, (Coloſs. ii. 12.) Whereas no Unbelievers have the ſame Ground of Conſolation: For though they may be called *Chriſtians* a thouſand Times over, and even know *Chriſt* after the Fleſh, according to the Hiſtory, and according to the Letter, in their Reaſon; yet are they nevertheleſs *unbelieving* Men, if at the ſame Time they do not live in the Love, Meekneſs, and Humility of JESUS CHRIST. This the *Lip-Chriſtians* have good Reaſon to reflect ſeriouſly upon, who live in ſo much Enmity, Hatred, Envy and Wrath, in Unrighteouſneſs, Lying and Deceit, in Pride and Haughtineſs, in Scorn and Contempt, in Evil-ſpeaking and Calumniating their Neighbour; it being as clear as the Day, that many LIP-CHRISTIANS do actually lead *ſuch* an evil Life as this. Yet are not the believing, pious Chriſtians, who do not behave thus, intended by it; neither ought *they* to take the ſame to themſelves.

LXII. In that I then ſaw *the Star* over the eight Men, who had formed themſelves into a Ring, or Circle, and were lauding and praiſing GOD; this ſignifies CHRIST, *the bright and Morning Star*, (Rev. xxii. 16.) who ſhelters and protects his *own* from all Evil. For altho' Chriſtians be outwardly vexed by the Ungodly in the World, yet muſt all this be incapable of doing them any *real* Hurt at all, or of being bad, but rather good for them; for *Chriſt* preſerves *them* from the *Evil*. And, although they be vexed and diſquieted together with other People outwardly, in the Body; yet are they made joyful again by the *Holy Ghoſt* inwardly in the Heart: Foraſmuch as the *Holy Ghoſt* is able again to render them much more joyful in the Heart inwardly than the Ungodly are, by GOD's Permiſſion, able to vex and diſquiet them outwardly. Thus need not the Good and Pious to be in any Dread and Apprehenſion on Account of Judgments and Plagues: The *Holy Ghoſt* is able to rejoice and cheer *his own* in the very Midſt of Tribulation; and they can be preſerved in the Midſt of the Furnace of Tribulation by the *Holy Ghoſt*, as well as if they were out of it; in Manner of the three Men who were preſerved in the fiery Furnace, as we read

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in the Prophet *Daniel.* (Chap. iii. 24, &c.) In the ſame Way is GOD able to preſerve his own, even in the Midſt of the Furnace of Affliction. For as little as the Fire was able to do any Hurt to the three Men, and to enkindle upon and burn them; ſo little alſo is the Fire of Tribulation able to injure his own, even though they *do* come into it: And as really as God did reſcue theſe three Men from the fiery Furnace; ſo really will he alſo reſcue his own from all Miſery, and take them to himſelf into everlaſting Joy and Felicity, as we are taught by the Word of GOD, (Pſal. xci. 1, &c. Luke xviii. 7, 8.) When they are under *Shelter and the Shadow of the moſt High*, and are protected and ſheltered by *Chriſt*, during this preſent temporary State of Things; then are they alſo made glad and joyful in *Chriſt*, initially in this temporary State of Things, and then perfectly afterwards to all Eternity. This I was to give the *Good* and *Pious* to underſtand, by Occaſion of the Star; which ſignifies the Lord CHRIST, who is the true *Bright and Morning Star, which riſes in all good and pious Hearts*, (2 Pet. i. 19.) ſhewing them the Way unto everlaſting Life. This goes on before them, and they follow after *this* Star, as the Wiſe Men from the Eaſt followed after the Star, which led them unto *Chriſt*, (Matt. ii. 2, 9, 10.) And thus doth CHRIST, the true Morning Star, that *cometh out of* JACOB, (Numb. xxiv. 17.) lead and guide his own to his heavenly Father: And his own, who are alſo glad to follow him, hear *his* Voice, and do *that*, which *Chriſt* chooſes to have them do.

LXIII. Then alſo, that *two Men walked (in the Chamber) backwards and forwards in the Manner they did; converſing one with another concerning the lamentable and woful State of Things* in Time, *and that the two others were ſpeaking concerning the Joy of* everlaſting Life;— by Occaſion *hereof* I was to exhort Chriſtians not to be low-ſpirited and puſillanimous, when they are under Affliction in the World; neither to talk too much one with another concerning this *woful* State of Time; but rather ought they alſo to think in it's Turn upon the *everlaſting* Joy, and of *this* alſo to ſpeak one with another; upon *this* they ought to think and ſpeak *more* one with another, than they think of the Croſs's Life of the preſent

ſent Time, and ſpeak about it. For the Croſs's Life of the preſent Time has only a *temporary* Duration, whereas the *everlaſting*, joyous Life to come will endure to all Eternity, (2 Cor. iv. 17. Rom. viii. 18.) Now if, amidſt their Croſs, they are *always* thinking of this; then will the *Holy Ghoſt*, by Means thereof, work the heavenly Joy within their Hearts; ſo as thereby to make them forget all their Suffering; and, in the very Midſt of Tribulation, they will be joyful: They will alſo feel the Antipaſt of eternal Life in their Hearts, in that their Anguiſh and Sorrow will be turned into heavenly Joy. In this Manner they will *previouſly* enjoy the great Benefit thereof during this temporary State of Things, if they will but comply with *that*, to which I have now briefly exhorted them. And of this was I to remind the good and pious Chriſtians, by Occaſion of the two Men, who were in Converſation together upon this woful temporary State of Things, and of the two others, who were engaged in the ſame Way upon the Joy of Life everlaſting.

LXIV. But that *the Angel ſmote him from the Altar to the Ground, who repreſented and ſignified the Eccleſiaſtical State*; by this Occaſion was I to remind the LEARNED, that THEY are *moſt of all* culpable, on Account of the evil and ungodly Courſe the preſent State of *Chriſtendom* is in; becauſe they do themſelves lead ſuch a God-leſs and wicked Life, in ſuch Arrogance and Pride, and do keep up ſuch a *diabolical* and wicked Courſe of contentious Diſputation one with another; leaving thereby *Chriſt* with his Doctrine and Life; and inſtead of following after *Chriſt* in a good Life, rather following after the Devil in a wicked Life of Pride; in which their Hearers of Courſe copy after their Example.—Hence the Hearers live ſuch bad Lives. For which very Reaſon alſo are the Preachers, the *Spiritual*, or *Eccleſiaſtical* State, ſmitten and puniſhed in a Manner ſo ſignal and diſtinguiſhing. Out of their *Chair* ſhall they be ſmitten to the Ground: That is, from their *Pride* ſhall they be ſmitten to the Ground. They ſhall be humbled *in Proportion* to the Exaltation and Figure they have aſſumed and given to themſelves; and *in Proportion* to the Pride and Haughtineſs of Mind, wherein they have lived,

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(Rev. xviii. 7.) Therefore are they alſo ſufficiently ſmitten already; but they ſhall be ſmitten farther ſtill, ſo as to be felled headlong to the Ground out of the Chair, or Seat of Pride, upon which they have enthroned themſelves; weening that *they* are the People who have the *right* Knowledge and Underſtanding of every Thing; and, in Vindication of this Point, for-ever wrangling and jangling one with another. The one pretends to know, and will give himſelf the Air of underſtanding the Matter *better* than the other: The one will be *ſtill higher* and *more important* than the other: The one exalts himſelf *above* the other; neither does any one of them chooſe to *humble himſelf* to the other, according to the Doctrine of *Chriſt*, (Matt. xx. 25, &c. Luke xxii. 25, &c.) From this SOURCE flows all the Miſchief, the Hatred, the Envy, and the Strife. Each Party has it's Adherents, and are thus up in Arms and in Battle Array one againſt another. In this Manner do the *Learned* give Occaſion and Birth to the entire wicked Life there is in *Chriſtendom:* Which all together takes it's Riſe from hence, that they ſit in the Chair or Seat of *Pride*; from which they ſhall one Time, *at laſt* be ſmitten, in the fulleſt Senſe of that Word, *down* to the *Ground*.

LXV. But now, juſt as the *Man in White was however re-ſeated upon his Chair*, ſo ſhall *they* be alſo re-ſeated upon the Chair; yet not upon the Chair of *Pride* and *Arrogance*;—by no Means; but they ſhall be reinſtated into the *Miniſterial Function*; and ſhall then preach the Word of GOD out of a pure, believing, loving Heart, and no more out of a proud, haughty Heart, (Iſai. i. 25, 26. Mal. iii. 3.)

LXVI. And by Occaſion of the *Angel's putting the two Swords into the Hands of the Man in White, and ſaying*, JUDGE ARIGHT; I was alſo to remind the Preachers, or Miniſters, that they were to take the Sword of *Faith* into their Right Hand, and the Sword of *Love* into their Left Hand: That is, they were to preach the Word of GOD out of a believing, loving Heart, and no longer to do it out of an Honour-loving and Self-loving Heart, as they have gone on preaching hitherto, whilſt the Swords of Faith and of Love have been lying down negligently at

at their Feet, and they have themſelves been ſitting faſt aſleep in the Midſt of ſuch *groſs* and *known* Sins. For they are well apprized, how it would better *become* them to live, according to the Doctrine of CHRIST, in Love and Humility, and to be Followers after CHRIST in his Life of the Croſs: Whereas it is now notorious, that they do not live in it; but that they live in Pride, Hatred, and Envy, in the Love of Self, and of the World; and whatſoever they do, they do it *all* in a View to their Bellies.

LXVII. Nothing will ſerve them but to live, like *Lords* and *Gentry*, in worldly State: They cannot content themſelves with a mere Livelihood; neither do they chooſe to live a poor mean Life in this World, together with *Chriſt*; but they want to live, together with the People of the World, the Life of *Lords* and *Gentry*, in this World; and by their Miniſtry, or Preaching, to amaſs large Sums of Money, that they may alſo be ſubſtantial enough to leave rich Portions behind them for their Children, that *they* too may keep up the ſame Figure in the World. Therefore do they take a great Deal of Pains, not to live the Croſs's Life of *Chriſt*, and that they may not be Followers of *Him*, nor be the Servants of *Others*; but rather that they may *themſelves* be *Lords* and *Gentlemen*; being waited upon in State, and living ſumptuouſly in Point of Eating, Drinking, and Cloathing, juſt as other Lords and Gentry do in the World.

LXVIII. But *John* the *Baptiſt*, whoſe Succeſſors they affect to be, did not live any ſuch *genteel* Life as this in the World. In this Reſpect they are no Succeſſors, or Followers of *John* the *Baptiſt*; neither do they like to be the Followers of CHRIST in his Life of the Croſs; nor, in Conjunction with *Chriſt*, to ſuffer Poverty, Diſgrace, Reproach, and Mockery in the World. They do not love to take up their Croſs and follow *Chriſt*, but rather to fly out of the Way of the Croſs as far as ever they are able. They will not deny themſelves, take up their Croſs, and ſo follow *Chriſt*. They have no Mind to crucify their Fleſh with the Affections and Luſts. By which Conduct of their's, they however of Courſe teſtify, that they

do not belong to *Chriſt*. For *they that are Chriſt's do crucify the Fleſh with it's Affections and Luſts*, (Gal. v. 24.) neither do *ſuch* want any Dignities or Honours of this World, as many *Miniſters* want and gape after them. So far from it, that *they* have an Abhorrence of them, according to the Examples of *John* the *Baptiſt*, and alſo of CHRIST himſelf; inſtead of their hunting after Popularity and great Incomes, a Thing as evident as the Day. Hereby alſo do they evince and betray in Fact, that they are no Followers of *Chriſt*, but are againſt *Chriſt*; becauſe they have no Inclination to be deſpiſed, in Company with *Chriſt*; but like and deſire to be eſteemed and honoured, contrary to the Doctrine and Life of *Chriſt*, (Luke xvi. 13, 14.) Conſequently, being not with *Chriſt*, they are againſt *Chriſt*; and all they do is only to make the Word of *Chriſt*, a Stalking-Horſe, in a View to a Livelihood, or Living, juſt as any Handicraft-Tradeſman may do with his Handicraft-Trade. They make a Deal of Diſputing about the Word of *Chriſt*, cauſe a Deal of Miſchief with it in the World, and do a great Deal more Harm than Good with it.

LXIX. Now that I am frequently obliged to write, by the Impulſe of the *Holy Ghoſt*, with ſuch Severity againſt the *Learned*; and which I have alſo printed and publiſhed, viz. *That the True Source of all the Miſchief lies in their diabolical, wicked, diſputatious Turn*; has alſo often had the very worſt Conſtruction put upon it to my Diſadvantage; as if I did thereby revile and ſpeak Evil of the *Miniſterial Office* itſelf: Which is, however, not the Caſe, as I have alſo ſufficiently demonſtrated in public Print. But the *Holy Ghoſt* does however reprove them, through *me*, on Account of their great Sins; and indeed they are thereby ſmitten and reproved on Account of their Sins: Which yet is all done for a *good* Purpoſe, and not for any *bad* one. Therefore do I pray, that no-body may reflect upon *me*, if at any Time in my Works, or Publications, theſe Men are reproved for their Sins; but let every one reflect upon the *Holy Ghoſt in me*, who reproves them *through me*. For THEY muſt be *ſignally* and *diſtinguiſhingly* reproved, forasmuch as through *them* the Hearers are alſo inſtigated to the Commiſſion of Sin, by Means of their unneceſſary, diſputatious

diſputatious Turn and Talent, which they exerciſe one againſt another upon a Variety of *Notions* about the Word of God; and becauſe indeed they do not, by their *own* Lives and Converſations, ſet their Hearers good Examples.

LXX. Now then, juſt as *they* ſet the Copy, ſo do their *Hearers* follow after and imitate it: For the Hearers look more narrowly and nicely to their Preachers *Perſons* than to their *Expoſitions* of the Word of God. They ought indeed by Rights to look only to the *Word of* God, as it is delivered in the Bible; but they look more to their Preachers Lives than to the Life of the *Lord Chriſt*; and have more Faith in the Preacher's litigious Faith and Notions, than they have in *Chriſt*'s plain, round, and expreſs Words. Theſe they ſkim over with their Eyes, fixing them upon the Miniſters, or *Preachers*, and not upon *Chriſt*: Nay, they do not ſee with their *own* Eyes, but they ſee with another's Eyes; they ſee with the Eyes of their *Preachers*. All that the Preachers praiſe, that do the Hearers praiſe likewiſe: And what the Preachers deſpiſe, that do the Hearers deſpiſe too. This I have had but too good Experience of at *Brunſwic*. For after God had firſt raiſed me up again from the Dead, and the Miniſters had for a While praiſed the Call and Commiſſion I claimed, having for a While eſteemed it as a Work of God; then did the Hearers praiſe it too, and ſo long alſo eſteem it as a *divine* Work: Whereas, no ſooner did the *Miniſters* begin to deſpiſe it, and to regard it as a *Work of the Devil*, but the *Hearers* deſpiſed it too, and regarded it alſo as a *Work of the Devil*. And the very ſame is likewiſe the common Run of Things amongſt all the jarring and contending Sects too. All that their *Teachers* praiſe and eſteem to be good, that do *they* [the Hearers] praiſe too, and acknowledge to be good likewiſe: Whereas what the Preachers deſpiſe and regard as evil, that do the Hearers deſpiſe and regard as evil too. Thus have the Preachers the Hearts of their Hearers ſufficiently in their own Hands, being able to bend and turn them which Way ſo ever they pleaſe: And the very ſame is the Caſe with *all* the Sects.

LXXI. Therefore

LXXI. Therefore muſt *all* the LEARNED in *all* SECTS be ſmitten from their Chairs to the Ground; and before all others *the* LEARNED *in the Univerſities*. For *from that Source ſprings all the Miſchief*; becauſe they do not there teach CHRIST, in Meekneſs and Humility; all they there teach being purely Wrangling and Diſputing, how *this* and *that* is to be underſtood; by Means whereof, Pride, Contention, and Strife, is, of Courſe, all Men can learn there. And *ſuch as theſe* do afterwards commence Miniſters, who are to teach their Hearers a great Deal of Good, though they themſelves have learned nothing that is Good within their own Hearts; neither do they live in the NEW BIRTH, but ſtill live in the OLD BIRTH, having not been regenerated by the *Holy Ghoſt*. The *Holy Ghoſt* cannot work within their Hearts, Faith, Love, Meekneſs, Humility; but the *Devil* works in them Pride, Hatred, and Envy.

LXXII. Neither do they, at the Univerſities, learn any Thing about *that* Faith,* *which the Holy Ghoſt worketh in the Heart, and which worketh by Love*, (Eph. i. 19. ii. 8) and (Coloſs. ii. 12. Gal. v. 6.) but they learn there their humanly deviſed and *many-articled* Faith; ſuppoſing it to be a *genuine* Faith, when they draw up a Number of Articles, and underſtand one and another Point of Doctrine *orthodoxly*, as it ſtands in the Scripture, every one according to his *own* Head: Upon which then they battle it out one with another, all wrangling to defend their *own* Faith with Diſpute and Contention;

* LUTHER's Teſtimonies on the ſame Head were, at the Beginning of the *Reformation*, not a Whit leſs *ſevere*, and in Terms far more *rough* and *rude* than any Thing here ſaid. The following Quotation from Mr. LAW's *Way to Divine Knowledge*, is here very appoſite. "When I had taken my *Degrees*, I conſulted ſeveral great "Divines, to put me in a Method of ſtudying Divinity. Had I "ſaid to them, *Sirs, what muſt I do to be ſaved?* They would have "preſcribed *Hellebore* to me, or directed me to the Phyſician as a "vapoured Enthuſiaſt. And yet I am now fully ſatisfied, that this "*one* Queſtion ought to be the *ſole* Enquiry of him, who deſires to "be a *true Divine*. And was our Saviour himſelf on Earth, who "ſurely could do more for me than all the Libraries in the World; "yet I need have aſked no more Divinity-Knowledge of him, than "is contained in this *one* Queſtion." Page 100. I wiſh there was no Ground for the ſame Complaints, and more, at this Day!--- The *Tr.*

Contention; and thus do they ſuppoſe themſelves to be in Poſſeſſion of the *genuine* Faith. Which is, after all, no *genuine* Faith, ſuch as the *Holy Ghoſt* worketh within the Heart; but rather it is ſuch a Faith as is fabricated, patched, and framed together out of a Multiplicity of Articles, by ſeveral Men of Learning; whoſe Hearts being yet fraught with Huffing, Bouncing, and Pride, they are yet living in the World according to the *Old Birth*. And about *ſuch* a Faith as *this* are they then forced to fight and contend; under, and at the Bottom of all which the *Devil* plays his own Game, ſetting the *Learned* one upon another, juſt as one ſets a Pack of Dogs one upon the other, with Deſign that they may growl at and worry one another: In the very ſame Manner doth the *Devil* alſo ſet the *Learned* one upon another, by Means of their *Articles of Faith*; about which they of Courſe bite and worry one another: And the Misfortune all the While is, that the *Learned* do none of them perceive, that the *Devil* is as much on one Side as he is on the other.

LXXIII. And here now the *Devil* can eaſily admit of their reading a great many good Books, of their being able to preach alſo fine Sermons, and of their being able to write fine Books, alſo of compoſing fine Prayers and Hymns; which is all good (in itſelf) and juſtly meriting Praiſe: Yet can all this, being a mere Production of their Reaſon, only make it's Appeal to the Reaſon of others; where then it ſticks, and too often goes no further: The Heart is not affected by it; becauſe, not coming forth from the Heart, neither doth it go into the Heart; it cometh not *from* the SPIRIT, and ſo returneth not *into* the SPIRIT. For People have no Direction given them to apply to the *Holy Spirit* within their *own* Hearts, that *there* they might be taught of the *Holy Ghoſt*. Conſequently their *Hearts* remain as wicked as they were before, the Heart of the *Hearers* as well as the Heart of the *Teachers*; foraſmuch as the Teachers themſelves have no Knowledge at all in their own Heart concerning the Teaching of the *Holy Ghoſt*, and therefore are they alſo not able to teach the leaſt of it to other People: For that which they themſelves neither have, or know, they are incapable of giving or communicating to others.

LXXIV. If alſo GOD the Lord awakens a Perſon here and there, who preaching *from* the HOLY GHOST leads back again *to* the HOLY GHOST; then are the other *Learned Ones*, who ſtill preach from their own Reaſon, with Might and Main upon his Back; in Order to cool his Zeal for him to the utmoſt of their Power, that ſuch an one may not be able to proſecute his Teaching in *this* Way. And whereas then the *Devil* is ſo mighty in the *Learned*, as to be able, through much Diſputation and many Arguments, to ſuppreſs and quaſh *one* pious learned Man with *many* wicked learned Men; ſo that *one* pious learned Man is liable to be overcome and ſuppreſſed by *many* wicked learned Men, through their Diſputing;—becauſe (I ſay) Matters go on thus in the World, and the *Devil* is ſo mighty in the Children of Diſobedience, or *Unbelief*; (Coloſſ. iii. 6.)—therefore hath GOD now ſent *me* an unlearned Man back again from Heaven into the World, ſo that I am alſo obliged to teach concerning the Teaching of the *Holy Ghoſt* within the Heart.

LXXV. But becauſe I am no learned Man, nor have ever learned their *Logical* Art of Diſputation, in Reſpect to the conteſted *Articles of Faith*, about which the Learned are battling and diſputing ſo much one with another; therefore now are they not able to ſuppreſs and quaſh me with their Diſputes; that is impoſſible. And thus then doth the *Holy Ghoſt* come to them through *me* and through *my* Spirit; for HE *alone* doth teach my Spirit; neither am I taught of Men in the ſame Manner with pious Learned Ones, who are taught of Men. Thus hath the Matter then a quite different Mode and Situation with me from what it has with the pious Learned Ones. For I deliver nothing that is good by Means of my own *human Reaſon*, out of my own Head; becauſe, from my Youth up, I have learned nothing that is good in *that* Way, as the pious Learned Ones muſt be preſumed to have done; who from thence deliver that which is good: Amidſt which, of Courſe, ſomething *human* does, out of their own Reaſon, frequently drop and intermix itſelf; on Account of which they are liable to be attacked, baffled, and ſuppreſſed by the wicked Learned Ones, being unable to ſtand their Ground againſt them. But *I* can eaſily ſtand *my* Ground againſt

againſt them, becauſe I deliver nothing *human* to them, out of my own Head; but all the Good I deliver to them I deliver through the *Inſpiration*, or *Suggeſtion* of the HOLY GHOST. Therefore am I well able to maintain my Ground againſt them, conſidering that what I ſpeak and write is done by the Inſpiration and Impulſe of the *Holy Ghoſt*; and that the *Holy Ghoſt* is a thouſand Times more mighty in *me* than the *Devil* is in all the ungodly *Learned Ones* in the whole World, (Luke xxi. 15. Acts vi. 10. 1 Joh. iv. 4.)

LXXVI. Neither do I fear any of them the leaſt Jot; and therefore do I ſpeak and write, with ſuch Freedom againſt the Learned, every Thing to which the *Holy Ghoſt* impels me. As indeed the Angel bid me alſo tell you *Learned Ones*, to take the Sword of *Faith* and the Sword of *Love* into your Hands, and to preach out of a believing loving Heart; therefore do I hold on in the ſame Strain ſtill. Take ye the Sword of Faith into the Right Hand, and the Sword of Love into the Left, and *Judge ye aright*; that is, preach you now henceforth the Word of GOD out of a believing, loving Heart, and preach no longer out of an ambitious, and avaricious Heart; but preach you (I ſay) out of a believing, loving Heart. Lift up your Voice like a Trumpet; ſhew the Wicked his Tranſgreſſions; neither do ye dally and play the Hypocrite with him. Put alſo your Confidence in GOD, leaving all *Conſequences* to HIM, and *he* will furniſh you with a Livelihood and Support in your Office. Therefore reprove ye the Wicked for their Sins, the *Great* as well as the *Small*. Yea, and though Mankind were to be all up in Arms againſt you on that Account, do not *you* mind *that* at all. GOD can ſure enough and eaſily preſerve and feed you without Man. Ay, and though God were to permit your Head to be ſevered from your Body (as in the Caſe of *John* the *Baptiſt*, Matt. xiv. 3, &c.) on Account of your reproving the Wicked for their Sins; be nevertheleſs contented with it; reſigning up your very Heads with Gladneſs for the Truth's Sake, on Account of the Office of Reprehenſion and Correction to which you are called, when you are to preach the Truth. Be glad then to abandon and ſacrifice your own Life for *ſuch* Truth, and for *Chriſt*'s Sake.

LXXVII. So

LXXVII. So then lift up your Voice like a Trumpet in true Faith, and reprove Sin to the very utmoſt of your Power. Reſpect no Man's Perſon, ſeeking in all ye do the Glory of GOD, and your Hearers Salvation; but not your own Glory, and your Hearers Money and Subſtance, as you have now been doing for a long Seaſon. Let your Preaching become once a Matter of *Earneſtneſs*; neither do ye dally and play the Hypocrite with People any longer for "*Handfuls of Barley*," and for the Sake of a Diſh of Money ſerved up to you, (Ezek. xiii. 19.) Let all this drop, and be ye perfectly indifferent about it. Nay, although ye were, for ſo doing, to be depoſed from your Office, and baniſhed out of your Country, ſo as to be forced to incur great Inconvenience, and to ſuffer great Diſtreſs; yet do ye bear it all; and conſider, that *John* the *Baptiſt*, CHRIST alſo, and all his *Apoſtles*, have met with no extraordinarily fine Gentlemen's Days in the World. They have alſo been obliged to rove about the World in Poverty, and to bear their Croſs. Thus do *ye* alſo bear the Croſs patiently, together with whatſoever elſe may be inflicted upon you for it, when ye reprove *Sin*, and *roundly* declare the *Truth*.

LXXVIII. And when ye thus reprove Sin, and declare the Truth, take Care alſo that ye do it all out of a *divine Zeal*, and from the *Love of Chriſt*; and not out of a *human Zeal*, nor from a *bitter*, *envious*, *malignant* Heart, out of a revengeful, wicked, carnal Heart. Accordingly, whatſoever ye do, do it all from the *Love of Chriſt*. And when ye are zealous againſt Sin, be ſo with a Zeal of GOD, from a Zeal of the *Holy Ghoſt*: Reſign yourſelves up wholly and entirely to the Diſpoſal and Guidance of the *Holy Ghoſt*: Let *him* rule and reign in you, that *he* may inſpire you with Zeal and Anger at Sin, and that *he* may reprove Sin *through you*. This muſt ye not do by your own human Power, but leave the *Holy Ghoſt* to work it through you, by Means of his *own* divine Efficacy and Power; or, do ye do it through *him*, by Means of *his* divine Power. Be in Union with the *Holy Ghoſt*, that through *you* HE may accompliſh much Good, and *ye* through *him*: And thus preach ye through the *Holy Ghoſt* the WORD OF GOD, leading People back again to the *Holy*

Holy Ghoſt within their *own* Hearts, that there they may again hearken to the *Holy Ghoſt* within their own Hearts, and admit the *Holy Ghoſt* to rule and reign in their Hearts; and that *he* may illuminate their Hearts, and teach them, within their *own* Hearts, what they are to do, and what they are to eſchew and leave undone.

LXXIX. In ſuch a Way as this, conduct and lead you the People unto the *Holy Ghoſt* within *their own* Hearts; juſt as *John* the *Baptiſt* led and directed People *from* himſelf *unto* CHRIST, and they were then obliged to hear *Chriſt* for their ownſelves; who taught them duly and truly what they were to do, and what they were to eſchew: Do ye do the ſame likewiſe. Direct People, by the Impulſe of the *Holy Ghoſt*, *from* YOURSELVES *unto* CHRIST within their *own* Hearts, that there they may hear the *Holy Ghoſt* his ownſelf. Yet is not this to be ſo underſtood as that if People, having *once* heard you preach, are to come back to you no more, neither to hear you preach any more; but my Meaning thereby is, that ye ought always to make Mention, in your Diſcourſes and Sermons, of *that*, which I now teach you, and to which I exhort you; *what* I remind you of from the Scripture, and through the Impulſe of the *Holy Ghoſt*. Do ye alſo hear and learn *that* your ownſelves from the *Holy Ghoſt* within your own Hearts: I would ſay, when ye are alone, then introvert, or turn ye with your Thoughts into your *own* Hearts, begging of the *Holy Ghoſt*, that he would be pleaſed to recall to your *own* Minds, within the Heart, *that*, which your Hearers have heard from you by Means of your Preaching; and that *they* may alſo reflect, conſider, and ruminate upon it within their own Heart, and thus daily call upon and pray to the *Holy Ghoſt* within their *own* Hearts, that he would be pleaſed to lead and guide them into all Truth, and incite them to all Good; and that he would be pleaſed to work within their Hearts ever more and more continually Faith, Love, Meekneſs, Humility, and all *Chriſtian* Virtues, ſo as that they may daily grow up and increaſe therein. Unto *this* were you Miniſters, or Preachers, enjoined to exhort your People, in your Sermons; and that you ſhould ever ſet your Hearers a Pattern and Example, by your *own* good Life and Converſation.

verſation. Ye were enjoined to teach and edify *more* by your own LIFE than with WORDS. If ye do this, then are you in a Path, which leads the right Way, and do indeed, *Judge aright*.

LXXX. Of *this* I was to remind you Preachers, ſaid the Angel, in the Manner wherein the *Holy Ghoſt* ſhould move and direct me. For although the Angel did not utter *precisely* every identical Word, which I write, it is a Matter of no Conſequence: My Words are nevertheleſs good, and from the *Holy Ghoſt*; who, according to Circumſtances, explains the Angel's Words more *Paraphraſtically*, or largely. Let nobody alſo look upon the *Angel*, or upon *me*; but let every one look upon the HOLY GHOST, from whom all Goodneſs originates, whether it be conveyed through the Channel of the *Angel*, or through *me*. Yet if any Perſon were to think, that the Angel did not appear to me, nor had ſo ſpoken with me Face to Face, as is here deſcribed; but that it is a pious Device, or Fiction of my own; and that I deviſed and modelled it in this Manner by Illumination of the *Holy Ghoſt*—ſo muſt nobody think. For this doth GOD alone know, and *my* Conſcience too, that *ſo it indeed is*, as I write it. And ſeeing that I am under the Governance and Guidance of the *Holy Ghoſt*, who leadeth me into all Truth; of Courſe then it is thus impoſſible for me to have ſpoken or written the Thing in any other Way than I *have* done. If then the *Holy Spirit* of Truth doth actuate and direct me, then alſo muſt I needs write the Truth in every Reſpect, nor can it be otherwiſe. But that the *Spirit of Truth* doth actuate and direct me, I have ſufficiently demonſtrated; neither is any Man able to refute me in this Reſpect; as little as he is able to convict me of having a Lying-Spirit predominating in, and directing me. Now a *Lie* would it be, dreadful and groſs, if I were to ſay, that Angels had appeared to me, and had, after the Manner of human Voices, ſpoken with me; and the Thing was not ſo, but it was all the While merely my *own* Device and Fiction. So would I not ſpeak, or write, for the Riches of the whole World, if the Thing were not *actually ſo*. But now, though the *Holy Ghoſt* doth actuate and guide me, it doth not neceſſarily imply, for all that, that I might

not

not be liable, for my *own Perſon*, to entertain ſome *erroneous Thoughts*, and to miſtake in *Opinions*; for in ſuch Reſpects I am, for all *that*, as liable to Miſtakes, as all other Saints have been heretofore. Nevertheleſs thoſe cannot be called *Lies*, where any Perſon ſhould, through Ignorance, make a Miſtake here and there in Thoughts, or in Opinions. LIES are, when a Man ſpeaks or writes ſomething againſt the Remonſtrances of his own Conſcience, and to a bad Purpoſe, and which actually is not *in Fact* ſo as one ſpeaks it;—thoſe are LIES. But *this* no Man on Earth can convict me of, or that I ſhould ſpeak or write any Thing againſt the Remonſtrances of my own Conſcience to a bad Purpoſe; though, after all, it be not *actually* ſo in *Fact*, as I ſpeak and write it. But that every Thing is in *Fact* ſo as I write concerning my VISIONS, verily GOD doth know, and my own Conſcience knows it alſo.*

Thus have I written hitherto what I was enjoined to remind the *Eccleſiaſtical*, or *Spiritual* State of, by Occaſion of my having ſeen the Man in White upon the Altar with the two Swords; as I have before mentioned the ſame.

LXXXI. Now will I further expound what I have ſeen, and will alſo further write down *that*, which I am by this Occaſion, and by theſe Circumſtances, to make Reflections upon, as the *Holy Ghoſt* ſhall proceed to over-rule and direct them. If then I am to expound *every Thing*, I muſt do it, let it turn out as prolix and tedious as ever it will: For this I cannot alter however, foraſmuch as I muſt needs do *that*, to which the *Holy Ghoſt* prompts and impels me. But if the *Holy Ghoſt* doth not move and impel me to it, and would not have me explain every Thing now at this Time; then can I alſo *not* do it. For as I muſt do every Thing, to which the *Holy Ghoſt* prompts and impels me, neither can let it alone; ſo can I, on the other Hand, do nothing, if the *Holy Ghoſt* does not prompt and impel me to it. Thus then am I unable to ſpeak, or to write a Word, though I would ever ſo fain do it; ſuch a wretched poor Creature am *I* without the Impulſe of the *Holy Ghoſt!* Thus am I, in my own Self, in my

* See Page 164--166 of Vol. 1, to the ſame Purpoſe.---The *Tr.*

my own *human Wiſdom*, *Might*, and *Power*, a truly wretched and pitiable poor Creature. Yet will I alſo gladly be in ſuch a poor, wretched, and pitiable Condition; becauſe thus is the *Holy Ghoſt* ſo much the better able to operate in me, ſo as to move and impel me to all Goodneſs: Neither am I, in this Caſe, able to reſiſt the *Holy Ghoſt*, through my *own* human Wiſdom, Power, and Strength, ſeeing I do no longer live in them; as *thoſe* are liable to do, who yet live and are ſtrong in them. Theſe often reſiſt the *Holy Ghoſt*, warped by their own human Wiſdom and Prudence, Power and Strength; ſo that the *Holy Ghoſt* is not able, for that Reaſon, to work in them, or to move and govern them: Foraſmuch as that where Man works and rules, through his *own* human Wiſdom, Power, and Strength, there the *Holy Ghoſt* is not able to work, or rule by *his divine* Wiſdom, Power, and Strength.

LXXXII. But no ſooner does a Man entirely reſign up and leave his ownſelf to the *Holy Ghoſt*, living in Reſignation, and deſiring neither to know, or to do any Thing but what the *Holy Ghoſt* chooſes to know, and do in him; but the *Holy Ghoſt* is then able to bear the Sway and to rule him; then has He Room and Power to work in him, to bear the Sway, and to rule. Conſequently it is incumbent upon Men, on their Part, *entirely* to reſign up themſelves to the *Holy Ghoſt*, and to abandon themſelves to *his* Will; who is able to lead and rule them better than they are able to lead and rule their ownſelves, by Means of their own *human* Wiſdom, Power, and Strength: Thus is it then incumbent upon them, from Time to Time, and even more and more, to *die to themſelves*,* and to grow up again and increaſe in the *divine* Wiſdom, Power, and Strength; by Means whereof they are redeemed and freed

* Let the *ſerious* Reader conſult what *Iſaac Penington* declares upon this very Head, as it is quoted, Page 152, 153, in the *Memoirs of* JACOB BEHMEN'S LIFE, lately publiſhed by the Tranſlator of this: Or in his own Works, Vol. 1, Page xxxviii. xxxix. And again, (Vol. 2, Page 529.) "*Come, die to your own Wiſdom!* (It was "the Word livingly ſpoken to me, and entered my Soul when it "was ſpoken, never departing from me; tho' I was long in learning "it.) and know what it is to *ſuffer with* CHRIST, that ye may alſo "*reign* with him.---The *Tr.*

freed from a great Deal of Anxiety and Trouble, wherein they at preſent yet live, being grievouſly afflicted and tormented.

LXXXIII. That this is true, I may well ſay and write with Truth, from my own Experience: For I am nowhere caſting about and providing for Futurity, neither am I anxiouſly ſolicitous about any Thing; but I always work my Way forwards in doing wholly and alone *that*, to which the *Holy Ghoſt* moves me; leaving it to GOD to care for and counſel me. And GOD *doth* alſo direct Matters ſo as they ought to be; according to which Method of Procedure, I work my Way every-where through to Admiration: Although otherwiſe, in a *human* Way, it would have been abſolutely impoſſible for me to work my Way through in the Manner wherein it is however done. Now in Caſe this or another Thing ſhould occur to me, in Reſpect to which I know not how to act; being ignorant what is to be done, or to be let alone, and how I am to make my Way through; and Matters ſeem ſo very ſtrange to me, that even my Thoughts torture and perplex me very much, and I know of no Way to get forward, or how I am to make myſelf a Way through, as it ſeemeth to me;—then do I turn myſelf *immediately* to GOD within my own Heart; and beg of GOD, to be pleaſed to vouchſafe me the Grace of looking only at *him*, and of repoſing an unſhaken Confidence in *him*, and in his Helping me through, he being "*Great in* "*Counſel, and mighty in Work*," (Jer. xxxii. 19.) who has Ability to help, where all *human* Help is at an End; and *who* is acquainted with a *thouſand* different Expedients, whereby he is able to help me to break through, where *I* cannot hit upon a *ſingle one*: I pray to him to be pleaſed to vouchſafe me the Grace of always acquieſcing in *his* Will, in what Manner or Shape ſo ever *he* may order the Matter with me; that I alſo may not deſire to have the Matter any otherways than juſt as *he* diſpoſes and would have it for me; that I may however not deſire to have the Matter otherways than as it actually goes with me, let it go as *oddly* and *ſtrangely* with me as ever it may. When I think in this Manner, thus reſigning my own Will abſolutely to the Will of GOD, and ſpeaking

in this Manner with God in a believing Prayer; then do I feel ſuch a Reſt, Comfort, Joy, and Refreſhment in my Heart, that I am not able to expreſs it: And then God helps me ſo wonderfully over all Difficulties, that I am all Aſtoniſhment at it, how I get thro' ſuch Difficulties with ſo much Eaſe; not knowing myſelf *how*, and in *what Shape*, but much better however than I could have ever thought, or been able to have contrived it my ownſelf.

LXXXIV. But I return, in the Name of *Jeſus Chriſt*, from this Digreſſion back again to the *Expoſition* of the Vision concerning the *other Man in White* upon the Altar; who ſignifies the *Oeconomical*, or *Family-State*, as I have ſaid before; and who had the golden *Rod* and the golden *Book* lying negligently at his Feet. In this Manner do many in the *Oeconomical* State alſo now ſit and ſleep; having the golden *Rod of Diſcipline*, and the golden *Book of Humility* lying careleſsly at their Feet. Many Parents do not bring up their Children in the Inſtruction and Diſcipline of the Lord; teaching them nothing out of the golden Book of *Humility*, but training them up for the End and Purpoſe of their becoming great and glorious in the World; and thus teaching them nothing elſe but *Pride*.

LXXXV. Therefore ſaid the Angel to me, that I was to tell Parents *to bring up their Children in the Inſtruction and Diſcipline of the Lord*, (Eph. vi. 4.) That they ought from their very Youth up, to exerciſe upon them the *golden Rod* of Correction; educating them in ſuch a Manner, that they might become great and glorious in God: And that they were to inſtruct them out of the Book of *Humility*, implanting in them, within their Hearts, *the Fear of* God; ſo that from their Youth up they might be inſtructed in the Fear of God, and that they might learn to fear God, which is a Bar and Obſtacle to Sin: "*For by the Fear of the Lord Men depart* "*from Evil*," (Prov. xvi. 6.) And if they thus fear God, and are upon their Guard againſt *known* Sins, then may the *Holy Ghoſt* be able to bear the Sway in their Hearts, ſo as to govern them, and work all Sorts of Goodneſs in them: And if in this Manner they are governed

governed by the *Holy Ghoſt*, they are then richer in the *Holy Ghoſt* than if their Parents could afford to leave them many hundred thouſand Dollars.* For the *Holy Ghoſt* will rule and lead them in ſuch a Manner, that thus they may be able to learn how acceptable they are with God and Men; and thus will they find Favour with God and Men; in which Caſe Children are of Courſe rich enough.

LXXXVI. For which Reaſon, therefore, Parents have no Need, with Diſhoneſty, by Lying and Deceit, to amaſs Money, and to add Poſſeſſions upon Poſſeſſions for their Children, as many do; in which, after all, there is no *Bleſſing* of God, but a *Curſe*. Whereas, in that which God beſtows upon Parents in the Exerciſe of that Trade, or Profeſſion, which they carry on in an honeſt Way, there is a *Bleſſing* contained, let it be as little as ever it may. "*For a little that the righteous Man hath, is better than* "*the Riches of many wicked,*" (Pſal xxxvii. 16) That therefore, which God beſtows upon Parents in the Proſecution of their Labour, their Trade, and Profeſſion, in an honeſt and juſt Way, they may doubtleſs leave behind them for the Uſe of their Children, with a good Conſcience; but they muſt by no Means ſeek to enrich them with *ill-gotten* Wealth and Poſſeſſions, which they thus leave behind them at their Deceaſe.

LXXXVII. Now, if Parents would fain educate their Children in *ſuch a Way as this*, they muſt further ſee they ſet them *good Examples* in the *Fear* of God, and in *Humility:* They muſt *themſelves* live in Meekneſs and Humility, and teach their Children likewiſe, how *they* are to turn to *Chriſt* within their *own* Hearts; and how from *him* they are to learn Meekneſs and Lowlineſs, and ever to live in Meekneſs and Lowlineſs; (Matt. xi. 29.) to eſteem themſelves in their own Hearts, ſmall and mean, not exalting themſelves over any Man in the World, but humbling their ownſelves under *all* Mankind in their Hearts; and thus will God confer his Grace upon them. For "God *giveth Grace unto the Humble,*" (1 Pet. v. 5.)

 whereas

* A Dollar is worth from about 2s. 6d. to 4s. 6d. Engliſh Money. In *Germany* they talk of *Dollars*, as we do of *Pounds*, or *Guineas*.

whereas " *he ſcattereth the Proud, the Proud in the Imagi-* " *nation of their Hearts,*" (Luke i. 51.) as dear *Mary* expreſſes herſelf.

LXXXVIII. This are Parents frequently to repreſent to their Children; exhorting them, before all Things, ever to live in Meekneſs and Humility, that they may at all Times remain in the Grace of GOD; and thus are they in every Reſpect richly provided for at all Adventures, temporally and eternally. Nay, ſuppoſing Parents were in no Capacity of giving, or leaving their Children the ſmalleſt Pittance; yet are the Children abundantly rich nevertheleſs, if they live in the Grace of GOD, and do thus live in GOD and GOD in them; in which Caſe they are in GOD richer than ever King *Solomon* was in the World. Now then, if Parents educate their Children in ſuch a Way as this, and in this Manner lead them to GOD, within their own Hearts; they have then no Need to entertain any anxious Concern, or Solicitude, how it will go with their Children. GOD will then be ſure to provide for them all, let them have as many Children as ever they may. For it is a mighty eaſy Thing for GOD to provide for and maintain the Children, whom he has created: For verily he who has beſtowed the moſt conſiderable Part, Body and Soul, together with Life; can alſo, with equal Eaſe, at leaſt, beſtow that which is leaſt of all conſiderable, ſuch as Food and Raiment, and what is otherwiſe requiſite for a Livelihood unto them, (Matt. vi. 25. Luke xii. 22, 23.)

LXXXIX. But that Men are under ſuch an anxious carking Care and Concern about their getting a Livelihood, and are thereby then reduced to ſuch a perplexing Diſtreſs, originates entirely from this, that they have no good Confidence towards GOD; they do not *rightly* believe in GOD, who hath created all Things. Therefore ſhould People, before all Things, call upon and pray to GOD to give them the Grace of always entertaining a good Confidence towards him: And they muſt at the ſame Time work diligently in their reſpective Callings, to the utmoſt of their Ability; in which Caſe *they* ſhall receive, and GOD will alſo be ſure to give them eventually, as

as much as is good and profitable for them. Let them therefore always "*ſeek firſt the Kingdom of* GOD *and his* "*Righteouſneſs, and then ſhall that which is temporal* "*accrue to them in the Bargain,*" (Matt. vi. 33.) On this Account therefore they need be under no ſuch violent Concern, nor ſo carkingly in Care about it; whereby of Courſe they may be ſpared Abundance of Toiling and Turmoiling, in which they otherwiſe ſpend their Lives, as long as they have no good Confidence towards GOD. On GOD's Part there is no Default, but all the Default lies on the Side of Men, becauſe they are ſo puſillanimous and deſponding. Which therefore of Courſe comes from this, that they do not turn *rightly* towards GOD, and pray diligently to GOD; will not put the *Talent* GOD hath given them out to Intereſt, being "*not faithful in a little,* "*that more may be given unto them,*" (Matt. xxv. 21, 22. Luke xix. 17.) For he that is faithful in a *little*, and tradeth with it, the ſame ſhall receive *more*.

XC. This I was further enjoined to repreſent and ſuggeſt, by Occaſion of the *Second Man in White*, who ſignifies the *Oeconomical*, or *Family-State*; that, for Inſtance, all *Fathers* of Families, and *Mothers* of Families were, before all others, ſeriouſly to reflect and duly to take to Heart *that*, which now by the Impulſe of the *Holy Ghoſt*, I have written concerning the *Oeconomical* State; becauſe *this* will do them Good both in Body and Soul, temporally and eternally. They are enjoined to take it under ſtill more *mature* Deliberation in the Fear of GOD; and thereupon, within their own Hearts, to turn to the *Holy Ghoſt*, to call upon and pray to *him*, that he would be graciouſly pleaſed to ſuggeſt to their Hearts, Minds, and Thoughts what they are to ſay, think, and do; and that he would not fail to vouchſafe them the Grace of being able and inclined rightly to educate their Children, thoſe little heavenly Plants, *in the Inſtruction and Diſcipline of the Lord*, for his own Service, (Eph. vi. 4.) according to the Good-Pleaſure of the Lord; ſo that *they*, together with all the ELECT, may in the Iſſue laud and praiſe the Lord of Lords, and the King of Kings, in Heaven, in everlaſting Joy and Beatitude: And that they may never, by any Means, in Hell, together with all the *Devils* and

damned Souls everlaſtingly blaſpheme and revile God; that by no Means they may ever become eternally *Fire-Brands* of Hell, and by no Means whatſoever eternally burn and roaſt in Hell.

XCI. This are *Parents* enjoined, before all other Things, to reflect ſeriouſly upon, and to let the *Education of their Children* become a Matter of great Weight and Importance unto them, it being in very Deed a Matter of prodigiouſly great Weight and Importance in it's own Nature. For if Children were but well educated from their Youth up, ſomething good could alſo of Courſe come out of it. Therefore is it incumbent upon all Parents to make a right and proper Uſe of, and to exerciſe the golden *Rod* of Correction upon their Children from their Youth up; neither are they to ſuffer them to grow up, as they do, in their own naughty Will. It is their Duty to check and break the Naughtineſs of their Will. For better is it, for Children to cry and howl in their Youth, than for the Parents to weep over them in their old Age, when it is out of their Power to curb and reſtrain them any more. As long as Children are yet young and tender; ſo long, like young and tender Twigs, the Parents are able to turn and bend them as they do young Twigs: Whereas, after they are once grown big, it is not then in their Power to bend them, juſt as large and ſtrong Trees cannot be bent in the ſame Manner as young Shoots may be bent. Many Parents harbour a fooliſh, nonſenſical Love for their Children, letting them have their own Wills, putting no Reſtraint upon them, nor making Uſe of the Rod of Correction upon them; nor can they bear to have their Children cry, to be ſtruck, or whipped: And this muſt, forſooth! be regarded as an Inſtance of the *great Love*, they bear towards their Children. But this is no genuinely good Love, but it is a bad, fooliſh Love, or Fondneſs, which does their Children a vaſt Deal of Hurt. When in ſuch a Way as this they leave their Children to grow up in their own Will, not much Good can poſſibly be the Conſequence of it. *Sirach* ſays, (Chapt. xxx. i.) "*He that loveth his Son cauſeth* "*him oft to feel the Rod, that he may have Joy of him in* "*the End.*" And thoſe who do not act in the ſame Manner

Manner have no ſuch Love for their Children as they ought to have. *Paul* doth alſo teach, (Eph. vi. 4.) that "*Parents are to bring their Children up in the Inſtruction, "(Nurture) and Diſcipline (Admonition) of the Lord.*" But this is a Thing impracticable without the *Rod* of Correction.

XCII. Ponder this ſeriouſly, all ye who are Parents, unto whom GOD hath given Children. Do not lead them to the *Devil*, but lead them to GOD: Otherwiſe, you will have it to anſwer for at the laſt Day, and will be obliged to give a ſevere Account of it; provided you have not educated your Children well, but they live ſuch ungodly Lives as to fall to the Devil's Portion. The Education of Children is no Matter to trifle and play with, the Conſequences of it being vaſtly important every Way. And thus much concerning the *Man in White* upon the Altar, who denotes the *Oeconomical*, or *Family-State*.

XCIII. Now the *Third Man*, who had the *Balance* and the *Sword* lying careleſsly at his Feet, ſignifies the *Political*, or *Civil State*, as I have ſaid before. In Reſpect to this, the Angel told me, that a great many were alſo found in the *Political* State, who are ſitting and ſleeping in the ſame Manner; and have the Balance, which denotes diſtributive Juſtice, or Righteouſneſs, and the Sword of Love, lying at their Feet. Thus then the Angel informed me, that I was to tell the Magiſtracy, or the higher Powers alſo in the *Political* State, whenever the *Holy Ghoſt* ſhould open my Way for doing it, that they were to execute Juſtice and Judgment, by judging and governing aright. For the Magiſtracy doth not *always* govern and judge aright. And therefore it was enjoined upon me to tell the Magiſtracy to judge and to govern aright; and that they are to do this according to the Standard of the *Word of* GOD, ſeeing that they themſelves are at the laſt Day to render up an Account of the Adminiſtration of their Government. They are not to conduct their Government according to their *own Heads*, neither are they to rule according to their *own Mind* or *Humour*; but they are to adminiſter their Government, and to judge according to GOD's *Word*; and thus are they enjoined to *Judge aright*.

They

They are to protect the Good, and to punish the Wicked, with the Sword of Love. They are to make Use of this Sword of Love, and do every Thing of Course, out of Love, whatsoever they do; but not from Hatred, Envy, and Malevolence; they are not to abuse their Power. But if they do *abuse* the Power God hath given them, God will then *mightily* punish them. For "*mighty Men shall be* "*mightily tormented, or punished,*" (Wisd. vi. 6.)

XCIV. This the Magistracy is seriously to consider, and so not to *abuse* their Power; since at the last Day they must give an Account of the Administration of their Government; when the Lord *Christ*, the *Judge of all Judges*, the mighty and righteous Judge, who is possessed of Power and Might over all the mighty Ones on Earth, will judge righteously. Wo then to all Eternity upon such mighty Ones, who will not be able to justify the Administration of their Government, having not judged and governed *aright!* Such will then, in Eternity, be *mightily* tormented and punished in Hell, by the mighty Judge, *who is possessed of all Power and Authority in Heaven, upon Earth, and in Hell.* Forasmuch as unto Christ is "*all Power given,*" (Matt. xxviii 18.) and at the last Day he will hold the Judgment, when he will order all the Ungodly to depart from him into *everlasting Punishment*, as he himself teaches us, (Matt. xxv. 41, 46.) Wo then to the *unrighteous* Judges, who have not on Earth judged or governed aright; who have abused their Authority and Power; who, by their Power and Ascendency, have entirely sucked out the very Blood of their Subjects, and wasted their Substance in Excess and Riot; who have afflicted and tormented them by that very Power and Authority, with which they ought to have protected, cherished and comforted, and been a Joy to them; which is the great End, for which God has given them such Power and Authority. And thus have they employed it to the Affliction, Grievance, and Distress of their Subjects! Therefore shall ye yourselves, by the *mighty* Lord of Lords, and King of Kings, be, in your Turn, *mightily* afflicted, grieved, and distressed; if so be that, during the Season of Grace, you do not shew forth, in Fact, a genuine Repentance.

XCV. Wherefore

XCV. Wherefore do I exhort you, O ye mighty Ones in the World! by the Impulſe of the *Holy Ghoſt*; you, I ſay, who have *abuſed* your Power and Authority; you, who have not governed, or judged aright, in *Love*, and according to God's *Word*; you, who have ſquandered away and conſumed the Means of your Subjects in Riot and Exceſs, with your Dogs and Horſes; having kept your Dogs and Horſes in better Condition than you have your own Subjects;—repent ye truly and effectually, during the Seaſon of Grace! Deſiſt ye from your proud and arrogant Gluttony and Drunkenneſs, by which you ſo preſumptuouſly and arrogantly waſte and conſume the Gifts of God, whilſt at the ſame Time your poor Subjects are for Want thereof forced to ſuffer Hunger and pinching Neceſſity, and ye are diſtreſſing and tormenting them with one Taxation upon the Neck of another; which many Times they know not where they muſt get it up to pay with, whilſt you are living in Grandeur and Jollity, conſuming it, upon extremely expenſive and ſuperfluous Eating and Drinking, and in expenſive Cloathing; tho' you might do very well with ſomething of an inferior Sort, even according to your own Station, and might thus be able to let your Subjects likewiſe live decently; ſo that they need not on that Account be diſtreſſed with ſuch a Variety of different Taxations, by which they are oftentimes ſo diſtreſſed, that for Anguiſh they do not know what Courſe to take: Nay, they by ſuch exorbitant Exactions are even deprived of all their Means; to ſuch a Degree, as through Neceſſity, to have no other Expedient left but to take up their Staff, and go whereever it will carry them—a-Begging.

XCVI. Verily this is not *Chriſtian*, when you deal in ſuch a Manner as this with your own Subjects; ſo far from it, that it is abſolutely *unchriſtian*. This did not *Chriſt* teach you in his Word, but *Chriſt* teaches you Love and Mercy, (Luke x. 27, 37.) And whoever lives in *them* cannot bring it over his Heart to diſtreſs and aggrieve any Perſon in ſuch a Manner, nor to do his Neighbour any Hurt, only that he himſelf may wax great, rich, and glorious in the World; living in it magnificently, altho' his Neighbour ſhould, in Support of it, go to the Dogs, being

being ruined abſolutely and fundamentally. They are far from being *genuine* Chriſtians, who conduct themſelves in ſuch a Manner, though many of the mighty Ones in the World do however do this; who thus abuſe their Power and Authority over their Fellow-Chriſtians, draining them in ſuch a Way, by Means of their Power and Authority, that they loſe their all, every Thing they have being wreſted and taken away from them. Eſpecially let the mighty Ones ſeriouſly conſider this Kind of rapacious Conduct during Wars; who in the Face of all this will be Chriſtians ſtill, though at the ſame Time they diſtreſs and harraſs their Fellow-Chriſtians in ſuch a violent and outrageous Manner, that they are forced to loſe Houſe and Home, and all their Subſtance, and to be reduced to the Extremity of Poverty. Theſe (Scourges of Mankind) with infernal Hatred, burn whole Cities and Villages down to the Ground; which is not *Chriſtian*, but *Tyrannical*. And by ſuch Proceedings, they betray evidently, that they are not moved and led by the Spirit of CHRIST, but by the Spirit of the *Devil*: And thus are they, in Heart, no *Chriſtians*, but *Devils*; which their wicked, *diabolical* Works plainly manifeſt, and evince, (Rev. xi. 18.)

XCVII. But *Chriſt* did not act in this Manner; neither did he ever teach, or live in any ſuch Way in the World; ſo far from it, that he acted, taught, and lived the very Reverſe of all this. For *he did not come into the World to deſtroy Men's Lives*, to diſtreſs and torment them; *but he came to ſave*, to comfort and to rejoice *them*, (Luke ix. 56.) He loved his Enemies, and did *them* Good, as well as his Friends. Nay, *Chriſt* hath taught, that all his Diſciples ſhould do the ſame, and ſo follow after him in his holy Life. Now thoſe, that do not do this, but the very Reverſe, as many of the mighty Ones do now-a-days do, who would fain be Chriſtians for all that; give hereby pregnant Proofs, that they are no *Chriſtians*, but *Heathens* in their Hearts, and by their Works. They are thus *diametrically* oppoſite to CHRIST; being much worſe than Heathens, who have not the Word and Doctrine of *Chriſt*, and in Words blaſpheme *Chriſt*. In Lieu of which, theſe blaſpheme CHRIST in *Fact*, or by *Deeds*; although they

are

are in Poſſeſſion of his plain and clear Word, which the *Heathens* are not in Poſſeſſion of. Moreover, *nominal Chriſtians* will incur Damnation before *Heathens*; (Luke xii. 47, 48.) becauſe they know the Will of GOD, and do not do it; and *their* Damnation will be attended with much greater Aggravations than that of ſuch, who have not known the Will of GOD; unleſs, during the Seaſon of Grace, they practiſe true Repentance.

XCVIII. Ponder this well, O ye mighty and overbearing Tyrants! For in Deed and Reality you are *no* Chriſtians, how much ſoever you may bear the *Denomination* of *Chriſt*; but in Deed and in Reality you are *Tyrants:* This you betray by your unchriſtian, wicked, and tyrannical Life, with which you atteſt, that the *Devil* bears the Sway in you, actuating you in ſuch a Manner as to make you diſtreſs and harraſs Mankind. No Children of GOD are you, but the *Scourges* of GOD. GOD does indeed *permit* War to take Place on Account of the grievous Sins of Men, and he alſo permits it for the very ſame Reaſons amongſt *Chriſtians*; yet all ſuch as give themſelves up to be employed in War, and to be uſed in ſuch a Manner as this, are not yet under the Dominion of the Spirit of *Chriſt*, and are far from being Chriſtians, tho' they give themſelves out for ſuch; ſo far from it, that ſuch are very *Heathens.** Conſider this well, O ye *wicked* Warriors, one and all, that it is not the Spirit of *Chriſt* that bears the Sway in you; but *Antichriſt* rules and reigns in you, as alſo the Angel ſaid, "Antichriſt *has* "*reigned in you long enough*; Chriſt *will alſo now at* "*length rule and reign in you, by his* Holy Spirit." Conſider this well, ye Tyrants, and ye Civil Magiſtrates all, who *abuſe* your Power and Authority; not governing aright, but diſtreſſing and harraſſing your poor Subjects, that ye yourſelves may have a fine Life of it in the World.

XCIX. Moreover, in all without Exception, who now live ſuch wicked Lives as theſe in the World, doth ANTICHRIST

* See this Matter further and very feelingly explained by the late Rev. WM. LAW, in his *Addreſs to the Clergy*, Page 165, &c. &c.--- The *Tr.*

TICHRIST reign as much; although in one ſtronger than in the other. Conſider this ſeriouſly, O ye wicked Men, one and all, and repent ye truly, that *Chriſt* may reign and have the Rule in you: Neither do I mean *you* only, ye wicked Men in the *Political* State; but *you* do I likewiſe mean, O ye wicked Men in the *Eccleſiaſtical*, and *Oeconomical* States, do ye *all of you* truly repent likewiſe; for in you alſo doth ANTICHRIST rule and reign. Seeing that the Angel ſaid, "Antichriſt *has ruled and reigned in* "*you long enough*; CHRIST *will alſo now at length rule* "*and reign.*" Thereby doth the Angel not underſtand the *Political* State only; but he alſo thereby underſtands the *Oeconomical*, and principally the *Eccleſiaſtical* State. For in this *laſt* doth ANTICHRIST yet rule and reign in the ſtrongeſt and moſt prevalent Manner; ſo that by *it* is the *Oeconomical*, and chiefly the *Political* State, ſeduced; becauſe the *Oeconomical* and the *Political* State too, have their Eyes directed to the *Eccleſiaſtical* State, and ſuffer themſelves to be ſeduced by it; yea, and "*all Miſchief* "*originates from, and is cauſed by the* ECCLESIASTICAL "STATE."

C. For the Members of the *Eccleſiaſtical* State inſtigate the Higher Powers to War and Bloodſhed; and eſpecially do the wicked *Jeſuites*, and the *Clergy*, or *Divines* ſo called, in the POPEDOM, ſeduce and miſlead the temporal Powers. The ſame do the *Lutherans* and *Calviniſts* alſo, for their Part, in the ſame Manner; inciting *their* Higher Powers, or Civil Magiſtrates, to fight for and to defend their *human Faith*, with the Sword. And, juſt as the *Learned* are at War one with another in their Controverſies about *conteſted* and *dubious* ARTICLES OF FAITH; ſo are alſo the temporal Powers one againſt another in temporal Conflicts and Wars. Which all of it originates from the *diabolical* Diſputes and Controverſies, which the Learned bandy about in ſuch a Manner Pro and Con about their *Articles of Faith*, which they draw up and frame their ownſelves; ſuppoſing it to be the very Rectitude of Faith itſelf, if they have an *Orthodox* Underſtanding of GOD's Word; which after all is far enough ſtill from the *genuine Faith*: Whereas *that* only is the *genuine* Faith, which "*the Holy* "*Ghoſt worketh in the Heart, and which worketh by Love*;

(Eph.

(Eph. i. 19. ii. 8. and Col. ii. 12. Gal. v. 6.) as I have ſufficiently intimated this in the foregoing Parts of this Tract.

CI. Now he who lives in *this* Faith is a Follower of CHRIST in his holy Doctrine and Life: And whoever is a Follower of *Chriſt* in the Sanctity of his Doctrine and Life, has no Strife, War, and Contention with any Man: He doth not defend his Faith with the *temporal* Sword, neither doth he with the *corporal* Sword ſlay any Man corporally; but he wields the Sword of the Spirit only, (2 Cor. x. 3, 4. Eph. vi. 17.) He fights and combats with himſelf only, (Heb. xii. 1—4. Eph. vi. 10, &c.) with his own depraved Fleſh and Blood, with Sin, and with the Devil. With *theſe* has a believing *Chriſtian* Fighting and Combating enough, if he be ſet upon Fighting and Combating. With *this* he has ſo much to do, that he cannot ſpare Time to fight, combat, or diſpute with his Neighbour. This makes him forget the Fighting and Diſputing with *others*, and leave it to take it's own Courſe. But thoſe who thus ſtrive, combat, and fight with others about Faith, by Words, Writings, and with the *temporal* Sword; do by ſuch a Procedure betray, that they ſtrive, combat, and fight, not as yet with the Evil in their *ownſelves*, but rather that they are yet living in the *wicked One*, in Enmity, Hatred, Envy, and Strife, in Pride, Covetouſneſs, and in all Sorts of Wickedneſs; that they are the Servants of Sin, are in Obedience to Sin, ſuffering the Devil to take them Captive, and lead them out of one Sin into another, (Rom. vi. 16.) They do not ſerve *Chriſt* in the Holineſs and Righteouſneſs, that is well-pleaſing to HIM; but they ſerve the *Devil* in Unholineſs and Unrighteouſneſs, in the very Manner that is well-pleaſing to *him*. They ought rather to turn their Arms againſt and to combat, fight, and ſtrive with the Devil, and with Sin; a Thing this that is commanded them in GOD's Word; but on the other Hand they are not to ſtrive, or fight with their Neighbour; for this is forbidden them by *Chriſt*, (Matt. xxvi. 52. Rev. xiii. 10.)

CII. But ſuch People are diametrically oppoſite to *Chriſt*, acting Point-blank againſt his clear and expreſs

Word. That which *Chriſt* hath in this Reſpect commanded them *not* to do, that *do* they; and that which he hath commanded them *to* do, that do they *not*: Of Conſequence then they act diametrically oppoſite to *Chriſt's* Preſcript and Command; whereby they betray ſufficiently, that ANTICHRIST, or the *Antagoniſt* of *Chriſt* rules and reigns in their Hearts, as the Angel expreſſed it.

CIII. But now, ſeeing that the *Learned*, being the Teachers and Preachers, who are well acquainted with the Scripture, which the Hearers in the *Family* and *temporal* States are not ſo well acquainted with: Seeing (I ſay) that the *Learned* do alſo, however, ſo wittingly and willingly act counter to *Chriſt's* Life and Doctrine, and do then, by their Conduct, ſeduce the *temporal* and *Family*-States; foraſmuch as thoſe that conſtitute them *both*, have their Eyes fixed upon the *Learned*, and not upon *Chriſt*:—Therefore alſo is the *Eccleſiaſtical*, or *Spiritual* State ſignally and diſtinguiſhingly ſmitten; it will be ſmitten and felled to the very Ground, juſt as I have ſeen it done in the Viſion: And this will occaſion ſuch a clattering Noiſe, that thoſe in the *Oeconomical*, and eſpecially in the *Political* State, will be all-aghaſt at it, and wake up. That is, thoſe who live in the *Oeconomical* and *Political* States will *yet* find out, in it's Seaſon, how egregiouſly they have been ſeduced and impoſed upon by the *Learned* in the *Eccleſiaſtical* State; and that they have not been led by *them* to GOD and to CHRIST, notwithſtanding their having expended ſuch immenſe Sums of Money upon them for ſuch a Purpoſe; but rather that, by *their* Means, they have been all along led farther off from GOD, and from CHRIST, (Rev. xvii. 16, 17.)

CIV. Thus then will thoſe in the *Political* and *Oeconomical* STATES find, that the *Learned* have not led the *Unlearned* to GOD, but to the *Devil*: And *that* to ſuch a Degree, that if GOD had not particularly reſerved ſome, as it happened in the Days of ELIAS, (1 Kings xix. 18. Rom. xi. 4.) the Learned would have led *all* the Unlearned to the Devil, in Order to ſerve him. IDOLATRY* is in our Days much more rife and prevalent than it was in

* See the weighty Note from *Wm. Law*'s Appeal, N° CXIII.

in the Days of ELIAS; ay, and amongſt the CALVINISTS too, as well as amongſt the LUTHERANS and PAPISTS; which are the *principal Sects* (See Rev. xvi. 19.) in that confuſed *Babel*, or *Babylon*, wherein ANTICHRIST has his Reign. But now will this confuſed *Babylon* ſoon fall, ſeeing it is divided againſt, and at Variance with, it's ownſelf; and is thus it's own Deſtroyer. For "*if a Kingdom be divided againſt itſelf, it* "*cannot ſtand long*," (Mark iii. 24.) Now, ſince the confuſed *Babyloniſh* Kingdom is at Variance with it's ownſelf, and in a Ferment and Struggle within it's ownſelf, one Part with the other, conſuming and deſtroying it's ownſelf; therefore will it alſo ſoon fall *quite* to the Ground; it will be ſoon mightily ſmitten by the *Angel*, to ſuch a Degree, that the conteſting and battling *Popedom*, *Lutheraniſm*, and *Calviniſm*, together with the other litigious and jarring *Sects* and *Parties* beſides, who are *one* up in Arms againſt the *other*; will *all* fall in one *common* Wreck and Ruin. Thus will they be ALL ſmitten by the Angel of the Lord.

CV. Yet will not this be done by the *Temporal*, but by the *Spiritual* Sword. Many good Chriſtians ſuppoſe, that it will be effected by the *Temporal* Sword, and that the *Ungodly* will be corporally ſlain and deſtroyed by the *Good* and *Pious*; but with ſuch a Suppoſition as this they are extremely erroneous.—No, no; it will not be effected in *this* Manner. *Babel* will not be *thus* ſmitten and felled to the Ground, as if the Men in *Babel* were to be corporally ſlain with the material Sword; but all this muſt be accompliſhed in a *ſpiritual Way*, and they muſt be ſlain with the ſpiritual Sword.* The ſpiritually-wicked Kingdom of the *Devil* muſt be deſtroyed and demoliſhed, diſpatched

* The true *Meaning* of this Paragraph and what follows N° CXI. compared with what goes before N° LI. LXIV. &c. ſeems to be this: *Babylon* will, it is true, be partly ſmitten and deſtroyed by viſible *ſecond* Cauſes, and by *external* Means, ſuch as War, Peſtilence, Famine, &c. yet will this external *Mode* of it's Deſtruction be *no Ways* either planned, or executed by the Children of GOD *themſelves*; but by GOD HIMSELF *immediately*, and *excluſively*, (Dan. ii. 34, 35. 2 Theſſ. ii. 8. compared with Rev. xix. 15, 21.) There is therefore here no *Contradiction* in the Caſe, but a very needful Precaution given to all the true Children of GOD. (See Rev. xii. 7--12.) The *Tr.*

and ſlain in their Hearts; *Antichriſt* muſt be driven out of their Hearts, and in their Hearts be entirely ſmitten to the Ground: On the other Side, muſt the Kingdom of *Chriſt* be re-erected in their Hearts, ſo that *Chriſt* may be able to reign and rule therein. For, in that the Angel helped the Man up again, and re-placed him in his Chair, though he had before ſmitten him to the Ground;—this implied, that the Kingdom of GOD will be re-erected and ſet up again in their Hearts, and that *Chriſt* will come to Life again within them, after that *Antichriſt* ſhall have been firſt, within their Hearts, ſmitten to the Ground, and ſlain.

CVI. But if it were to be underſtood *corporally*, ſo as if the Ungodly were to be ſlain in their Sins, in a corporal Manner, and thus be hurled into the Abyſs of Hell; few Men would ſurvive this *Cataſtrophe*, and abide in the World, ſo as to be ſaved. For *Antichriſt* rules and reigns to this very Day in *almoſt all* Men; though in one more prevalently than in another; which is very apparent: Yea, they do almoſt all of them live in a Contrariety to *Chriſt*, neither are they genuine Followers of *Chriſt* in Love, in Meekneſs, and in Humility. Nay, even ſuch, as imagine themſelves to be the *very beſt Chriſtians*, do oftentimes ſtill live in a downright Contrariety to *Chriſt*, being haughty in their Hearts; living in a *Spiritual* Haughtineſs, which neither can nor will brook any Kind or Degree of Contradiction, or Slight. For no ſooner are they ſlighted and deſpiſed, but they become wrathful and angry at him who ſlights and deſpiſes them: By which Sort of Diſpoſition and Conduct they betray, that the haughty *Antichriſt* has ſtill the Dominion and Sway within their Hearts; but not the humble Spirit of *Chriſt*, which can eaſily brook and bear all Kinds of Reproach. Therefore now muſt every Perſon enter upon a narrow Scrutiny within himſelf; examine and prove his ownſelf, whether *Antichriſt* hath ſtill the Sway and Dominion in his Heart, or *Chriſt*; whether he be governed and actuated by the *evil*, or by the *good* Spirit; whether he lives in Pride and Wrath, or in Humility and Meekneſs; ſo that no Man may henceforth impoſe upon his ownſelf with a Semblance of, or with mimic Sanctity, and with an *unſeaſonable* carnal Zeal and Wrath for Righteouſneſs Sake. CVII. For

CVII. For many a Man perſuades himſelf, that he is, with a *godly* Zeal, zealous and angry againſt Unrighteouſneſs, and that he would fain have every Thing only to go as it ought to do: The Intention of which may indeed be right enough in itſelf; but a Zeal coupled with *Wrath*, is, even in this Caſe, naught; neither is this any *divine* Zeal from a Principle of Love, but it is a carnal, bitter Zeal from a Principle of Hatred and Envy, out of Wrath and Enmity againſt this or the other Perſon, who is bold and preſumptuous enough to thwart and oppoſe *him*. All which, therefore, originates from Highmindedneſs and Pride, in that he would fain be the Executer, or Achiever of this or that in the World, in Order to his becoming ſome *great* Perſon in the World, (Acts viii. 9, 10.) Upon this Principle, he would fain be doing a great Deal of Good in the World: But if he be thwarted and oppoſed in this Scheme and Deſign of his, then does his Zeal begin to burn and enkindle into Wrath and Bitterneſs againſt the Perſon that contradicts him; and it nettles and chagrins him prodigiouſly, that he cannot proceed in all Things according to his *own* Will. Now, by ſuch a Turn and Conduct as this, he betrays, very evidently, that he has a proud and a haughty Heart yet within him.

CVIII. But thus is no humble Heart diſpoſed; no Heart that has reſigned and ſurrendered itſelf up to the Will of God, and in which the *Holy Ghoſt* rules and reigns: Such a one lives continually in Reſignation; ever acquieſcing in the Will of God, and thinking, "It is "God's permiſſive Will, that I ſhould be ſo contradicted "and thwarted in that which is good: And ſeeing God "permits me to be thus thwarted and contradicted, and "that Matters ſhould not go according to *my* Good-Will; "I will then acquieſce in it too; I will bear it patiently, "nor on that Account put myſelf into any violent Chaſe "of a wrathful Zeal. If God can ſuffer it, *I* will ſuffer "it likewiſe; nor will I bear a Grudge againſt any Perſon "on that Account." Theſe are the Sentiments, and this the Language, of every good and pious Heart. It will patiently ſuffer all the Contempt and Reviling, which only reſpect it's *own Perſon*: But, with Reſpect to the *Glory of God*, if *that* be reviled and vilified; and if againſt

that notorious Lies are forged and propagated, with a Deſign that the Ungodly may ſuppreſs and quaſh the Work of God;—*this* a good and pious Heart cannot ſuffer patiently; but it's Zeal and Anger riſe on that Account, and it refutes the Evil-Speakers and Liars; yet not out of any Enmity towards the *Perſons themſelves*, but rather out of *Love* towards them. It doth not hate and enviouſly malign the Authors on *that* Account, and *merely* becauſe they *are* wicked; ſo far from it, that it loves their Perſons nevertheleſs; wiſhing and doing for them all the Good poſſible for it to wiſh and do for ſuch wicked People. But an haughty, reſentful Heart *wiſhes* Ill, and *does* the Perſons every Ill-Turn in it's Power; to ſuch a Degree, that if a haughty Heart had but the Power, it would not only corporally ſlay ſuch bad People, but alſo hurl and ſend them headlong into the Abyſs of Hell, in the Bargain.

CIX. Whoever then harbours and gives Way to ſuch evil Thoughts and Works as theſe, does by *them* plainly demonſtrate in Fact, that he has ſtill a bad, haughty, and malicious Heart, in which the *Devil* yet reigns and rules; let him appear ever ſo good and pious before Men, and lead as good a Life before Men as ever he will and can: Although he may read a great Deal in the Bible; which, in his Head, he is ſo well acquainted with and verſed in, that he is able, on all Occaſions, to quote *Chapter* and *Verſe* for every Thing; can introduce the Bible at every Turn; has ſo laudable a Zeal, that he is all on Fire with it, becauſe Matters are conducted ſo contrary to all Juſtice and Equity; he contradicts the Evil, and would be glad to ſee Matters carried on in a Channel of more Juſtice and Equity. For, though all ſuch Things as theſe are, ſure enough, in themſelves *good*, and it is a *Zeal for* God; yet nevertheleſs, and at the ſame Time, hath the *Subject* wherein it reſides, a proud, haughty, bitter, and envious Heart; if withal he hateth and envieth wicked People to ſuch a Degree, as that he would corporally ſlay, kill, and deſtroy them in the Midſt of their Sins, if it was only in his Power to do it: Which is diametrically oppoſite to the *Doctrine* of Christ, and the very Reverſe of his *holy Life:* Seeing that Christ did not act in this Manner, although

although he was inſtigated to it by his very Diſciples themſelves: For, when *James* and *John* ſaid to him, (Luke ix, 54, 55, 56,) "*Lord, wilt thou that we command Fire to come down from Heaven, and conſume them, even as* Elias *did?* Jeſus *turned, and rebuked them, and ſaid, ye know not what Manner of Spirit ye are of. For the Son of Man is not come to deſtroy Men's Lives, but to ſave them.*" Therefore do all thoſe (who would fain be for killing Men, becauſe of their Doctrine and evil Life, when they live counter to the good Doctrine of *Chriſt*) by ſuch a Way of Procedure, give a glaring Proof that they have ſtill a proud and haughty Heart; wherein, not the *Spirit* of CHRIST, but a *wicked Spirit* of the DEVIL reigns —Nevertheleſs, as to the *Higher Powers*, or the *Civil Magiſtrate's* being obliged, on Account of Men's *criminal* Lives, (though not by any Means on Account of their *Doctrine* and *Faith*) to put them to Death;—*this* is a Thing of a quite different Nature, having no Reference at all to the Caſe of a *private* Perſon.

CX. Neither do I make *theſe* Reflections and Remarks without their very good Reaſons. That no Chriſtian, for Inſtance, ſhould ſuffer himſelf to be ſo far influenced and inſtigated by the *Devil*, as even to *deſire* to ſlay the Wicked corporally; and leaſt of all, that *he* ſhould have any Hand in the *actual* Execution of it:—With ſuch Sentiments and Practices he muſt have nothing at all to do: But what he is able to do *ſpiritually*, let him do it; nay, it is his bounden Duty to do it, as far as it is poſſible and feaſible for him: I mean, that it is his bounden Duty to ſlay and to deſtroy the wicked Kingdom of the *Devil within* Men; though, at the ſame Time, he lets the Kingdom of ANTICHRIST live corporally, that the Kingdom of CHRIST may be re-erected and ſet up in it's Place, and the Temple of the *Holy Ghoſt* may be again built up in them; ſo as that *Chriſt* may teach and preach, yea, rule and reign therein.

And let thus much alſo ſuffice concerning the THREE STATES, and concerning ANTICHRIST, who yet ruleth and reigneth in their Hearts; but who will be ſoon driven out,

out, and *Chriſt* re-introduced in his Room, if *Antichriſt* be but firſt of all felled in them to the Ground, and ſlain.

CXI. Now with Reſpect to my having at this Time written, *that it muſt be underſtood* ſpiritually, *that the Angel, with the Stick, or Wand,* corporally *ſmote one of the Men to the Ground*; inſtead of what I had ſaid above, (No. LXIV, CIII.) *that ſuch a Blow denoted corporal Puniſhments*;—neither of theſe Aſſertions are really *contrary* one to the other, nor ought any one to take Offence at them as if they were; for it denotes *both*. God may do every Thing that *he* pleaſes to do, but *Men* muſt not do every Thing *they* pleaſe to do. God can and may kill and make alive again; (1 Sam. ii. 6.) but it doth not follow from hence that *Men* may and can do the ſame; ſuch an Authority, or Ability being beyond their Sphere: For though they have indeed the Power, by their own human Ability, to *kill*; yet have they no ſuch Power as to be able to *make alive again*. Moreover, as they are not able to give any Man Life, ſo neither have they any Right or Prerogative to kill, or take it away from any Man: But if they do it nevertheleſs, God permitting it to take Place; they do then however ſin againſt God. Well then may every one take this into ſerious Conſideration, and above all others the *Miniſters*, or *Preachers*, who by their controverſial Doings occaſion many hundred thouſand to loſe their Lives. Therefore muſt *they*, in *their* Turn, be everlaſtingly puniſhed and killed; unleſs they chooſe to ſet about a true and genuine *Repentance*, and to deſiſt from their *diabolical* Diſputations and Contentions.

CXII. Now the Key, which the Angel brought me, ſignifies the *Holy Ghoſt*, the genuine living "*Key of David*," (Rev. iii. 7.) This Men ought to take and hold faſt in their Hands; that is, they ought to call upon the *Holy Ghoſt*, and beſeech him to be pleaſed to open their Hearts, that in them they may be able to deſcry how they teem with Sin and Unrighteouſneſs; being fraught with Falſehood, fraught with Lies, fraught with Pride, fraught with Sin, Shame, and Vice of all Sorts and Kinds: And in Order to their acknowledging and ſeriouſly conſidering this, may he be pleaſed to vouchſafe them his Grace!

Grace! It is then their bounden Duty to call upon the *Holy Ghoſt*, and to beſeech him, that they may diſcern and acknowledge how they have lived hitherto in every Kind of Sin, Shame, and Vice; yea, in Pride, Falſehood, Hatred, Envy, Self-Love, Pelf-Love, World's-Love, in Unrighteouſneſs, in groſs and grievous IDOLATRY; having not had their Dependence upon GOD, but upon the Gifts of GOD, which he hath beſtowed upon them. For they have had their Dependence upon their *own* Wiſdom, upon their *own* Power and Strength, upon their Money, Poſſeſſions, upon Men, and what *Species* ſo ever elſe there may be of IDOLATRY.

CXIII. They muſt thus confeſs, that they have not repoſed their Reſt, Joy, Delight, and Pleaſure, upon GOD, upon the *Giver* of all Gifts; but upon the *Gifts* of GOD. If they can but get *theſe* according to their own Will, then are they perfectly well ſatisfied; whereas, if they are not able to get *them* according to their *own* Will, then are they equally diſſatisfied; for they are dejected, puſillanimous, and deſponding. By which Turn of Mind they betray they do not depend upon the living and true GOD, who has created all Things, and beſtoweth all Things upon us; but that their Dependence is upon his Gifts, making an *Idol* of *them*; and by *their* Means forſaking the right, the true, and the living GOD. When GOD beſtows his Gifts upon them, then are they well-ſatisfied; but if he takes them away from them again, then have they no other Alternative but to fall into Deſpair. And by this Conduct and Turn of Mind they betray irrefragably, that they regard the Gifts of GOD as their very GOD himſelf, and do thus live in the very *Dregs* of IDOLATRY; which is, however, a prodigiouſly great Sin thus to live in ſuch groſs *Idolatry*. Wherefore did GOD alſo grievouſly puniſh the Children of *Iſrael*, (ſee for Inſtance, Exod xxxii. 1 to the End.) As he acteth to this very Day with Mankind, whom he doth alſo, in the ſame Manner, grievouſly puniſh, on Account of this Groſſneſs of their *Idolatry*, in that not chooſing to depend upon *him*, they depend upon his *Gifts*; and thus live

counter

counter to the Will of GOD, and not *in* his Will; againſt GOD, and not in GOD.*

CXIV. But a *genuinely-believing* CHRISTIAN doth not live thus counter to GOD, and counter to his Will; but rather he lives in GOD, and in his Will; depending wholly and alone upon GOD, excluſive of all his Gifts; (Pſal. lxxiii. 25, 26.) and making it a Matter of Indifference to himſelf, whether GOD giveth, or taketh away any Thing from him; whether he layeth a Croſs upon him, or taketh it off again; to *him* it is all one, Poverty or Riches, Much or Little, Nothing or Something, Health or Sickneſs, Sorrow or Joy, Contempt or Honour: In Sum, whoever lives in Reſignation, and in ſole Dependence upon GOD, makes

* As a farther Confirmation of the Nature of this univerſal *modern* IDOLATRY, and as a ſmall *Specimen*, or Sample, of HIEL's Writings; the *ſerious* Reader is here preſented with the Extract following, taken out of his, ſo called, *Foundation-Piece*, or Ground-Work; Page 251, 252, of the *German* Edition.

" All the Elementary *Creatures* ſhew Obedience towards their *Creator*: As ſays the *Prophet*, (Iſai. i. 3. and Jer. viii. 7.) " The " Aſs knoweth his Maſter's Crib; and the Stork her appointed " Times." Whereas *refractory* Man makes no due Reflection upon *his* Time. Therefore is *he* much more blind and befotted, than the very Creaturely Animals themſelves.

" For it now appeareth clearly in the Light of CHRIST, that the Man of the Earth has totally loſt his *divine Inſtinct*, his ſenſible, feeling Knowledge of the Deity, as well as *that* of his own natural Humanity; living ſolely to the *vain Imaginations* of his own earthly REASON. At which I am partly in Amaze: But above all am I perfectly amazed, that the Man of the Earth has ſo little *Emotion* in his Heart, when he reads the *Teſtimonies of* GOD; *which do however, within his own Heart, clearly and nakedly point out and diſcover to him the* divine *Nature, and his* own *earthly Eſſence, Ground, or Principle of Life.* Whence I am forced to conclude, that every earthly Man foſters within his ownſelf, and bears about with him in his own Heart, a groſs and obdurate Blindneſs. Which makes me apprehenſive, that but FEW will chooſe to come into an intimate Union with the *One Eſſence*, and *Spirit*, in the *one-only* and *eſſential* Light of Life.---May GOD Almighty be pleaſed to grant us a Reformation!

" For now, in the preſent Time, I find that Man is blinded and obdurated to ſuch a Degree, as to be Proof againſt *all Emotion, either from* GOD, *or from the Devil.*---Yet can, however, *Affliction* and *Diſtreſs, when Matters do not go to his own Mind*, ſtir and move him: And in ſuch a Manner too, as frequently to make him behave himſelf in a Way quite beneath, and out of the Character of a *Man*: And all this is then, at Bottom, only about his own PROPRIETY, or SELF-HOOD: Or, if any Thing, during the Proſecution of his Luſt, happens favourably to him, ſo that he can repoſe his *ſupreme* carnal *Deſire*, or Delight in it; then is he, in like exceſſive Manner, though

makes every Thing a Matter of Indifference to himſelf, howſoever it goeth with, or happeneth to him in the World, (Job. i. 20, 21. ii. 9, 10)

CXV. Now then, if People would but bring themſelves to an Examination by *this Touch-Stone*, whether they live as I have now deſcribed it, *few* Men would be found who have their Dependence upon GOD; nay, we ſhould find the direct contrary; whereby they evince and betray, that they live in *groſs Idolatry*. This ought Men to confeſs, and to implore the *Holy Ghoſt* to be pleaſed to give them to ſee and to acknowledge in their Hearts, how they have been living hitherto in the *Groſſneſs* of *Idolatry*, in ſcandalous Sins and Vices. They muſt pray to GOD for the Forgiveneſs of their Sins, muſt forſake their Sins, take their Refuge to the *Grace* of GOD, and have a Confidence in GOD, that, for *Chriſt's* Sake, he will be pleaſed to forgive them their Sins. When they beſeech him ſo to do, and when they admit and entertain Sorrow and Remorſe on Account of, and do actually forſake their Sins; GOD will

though in a different Way, very agitable; and by his earthly, *Heatheriſh* Joy, tranſportable to ſuch a Degree, as to be unable to keep himſelf within any moderate Bounds and due Meaſures.

" By which Behaviour of his, in both Caſes, he evinces in Fact, that he lives and dies in the *earthly*, wild, agitable Nature, and Spirit; and *that* too *quite out of all Connection with, and Dependence on* GOD. Which is a ſad Ground and Object of Lamentation to the Man enlightened, being forced to ſee, that MAN, who derives his Deſcent from GOD, is ſeeking the Gratification of the *Luſt of his Life* under ſuch a Reſtleſſneſs of his own PROPRIETY, out of all Connection with, and Dependence upon GOD.

" Alas! this is his groſs Blindneſs, which it is extremely hard to recover him from."---

Dear Reader, is not this palpable Fact, and an *Idolatry* ſo groſs, that nothing can exceed it? Now, after the two preceding Witneſſes, JOHN ENGELBRECHT and HIEL, let Mr. LAW confirm the ſame ſad Truth, and Matter of Fact.

" To thoſe who confine IDOLATRY to the Worſhip of *ſuch Idols* as the old *Heathens* and *Jews* worſhipped, it may ſeem a Paradox to talk of the IDOLATRY of the *preſent World*, either among *Deiſts* or *Chriſtians*. But if we conſider Things more than Words, we ſhall find that *Idolatry* is no-where, but where the Heart has *ſet up* ſomething in the *Place* of GOD; and therefore is every-where, and in every Thing, where the Heart places that *Repoſe*, *Truſt*, and *Delight*, which ſhould be placed in GOD alone. For GOD is only owned and confeſſed to be *our* GOD, by theſe Acknowledgments and Diſpoſitions of our Hearts towards him." *Appeal*, 326, 327. See N° CIV. Col. iii. 5. alſo Rev. xiv. 6, 7.---The Tr.

will then, of his great Love and Mercy, forgive and pardon them all their Sins. (Pſal. xxxii. 5. Prov. xxviii. 13. 1 Joh. 1, 9, 10.)

CXVI. Then muſt they withal call upon and beſeech the *Holy Ghoſt*, as being the right and living KEY, to be alſo pleaſed to open at the ſame Time and to unlock the *Paternal* Heart of Love, that with the Eyes of the Spirit they may be able to caſt a Look in thither, and in Faith to ſee the great Love of GOD; that they may conſider, and ſo ponder deeply, what a great, fiery, fervent Love GOD the *Father* has towards *all* Mankind in general; of which he has given full Proof, in that he ſent his *one-only*, his very deareſt and darling Son, from his exalted heavenly Throne, into this World; that he ſuffered him to become a Man, ſuffered him to be born into this World in extreme Poverty and Meanneſs, and made him to be educated and grow up amidſt ſuch great Indigence, that he was not poſſeſſed of ſo much Property in the World as to be Maſter of a Spot of his own whereon *to lay his Head*; (Luke ix. 58.) and that he let him ſuffer in the World Contempt, Diſgrace, Reproach, and Mockery; and permitted him to be afflicted and tormented, even unto the moſt ignominious Death. Men ought to ponder and conſider *this*, what and how much, for Inſtance, *Chriſt* ſuffered in the Garden of *Gethſemane*, when he ſweat a bloody Sweat; how much he ſuffered, when he was ſcourged; and what he ſuffered, when he was nailed by his Hands and Feet to the Croſs. *This* ought Men to ponder and conſider, what an unſpeakably great Anguiſh, Torture, and Pain, even unto the moſt ignominious Death, CHRIST hath, during that Seaſon, ſuffered; and *why* he however ſuffered all this: Certainly it was all for this Reaſon, that thereby he might redeem all Mankind from Hell, and from eternal Damnation; ſo that all who believe in *him* might be ſaved, and live together with him in everlaſting Joy and Felicity. *This* ſhould Men lay *deeply* to Heart, what a great and divine Work it is, for CHRIST, by his bitter Sufferings and Death, to have redeemed them from everlaſting Damnation, and to have introduced them into Life eternal: What an excellent, noble, and divine Work this is; a Work as difficult to reflect duly upon, as to expreſs in Words!

CXVII. And

CXVII. And thus muſt People alſo *deeply* conſider, what all this proceeds from, or what the Source of it all is. They ſhould weigh and conſider, that all this proceeds from, or has it's Source in the great and inexpreſſible Love of God. This *great Love of* God are they then *deeply* to contemplate, and to take it to Heart; *this* are they to weigh well, and to contemplate, and to ſolace themſelves with it: They muſt alſo make all their Endeavours tend to the Living *always* in the Love of God. They muſt beg of the *Holy Ghoſt* to be pleaſed to vouchſafe them a *feeling Senſe* of the Love of God; praying thus,

* *To us, O* ſweeteſt Love! *thy Favour ſhow,*
With Love's true Ardour let us burn and glow;
That each other loving,
With Heart's Affection,
Naught may e'er mar our brotherly Connection.—

that we may alſo *thus* love one another from the Bottom of our Heart; for *this* are they heartily to pray, letting the Love of God be a Matter of infinitely greater Importance to them than all *Science*, and *Orthodoxy* of Underſtanding in the Word of God: For the "*Knowing*" a great Deal, without the Love of Chriſt, "*puffeth up*," and maketh us haughty and high-minded; whereas *Love* maketh us humble, (1 Cor. viii. 1.) Thus *is the Loving* God *and our Neighbour preferable to all Knowing*, (Eph. iii. 19.)

CXVIII. Foraſmuch as *Love* is alſo the principal Thing of all; ſo that after *all* elſe is paſſed away and gone, *Love* will however remain eternally: For "God *himſelf is Love*, (1 Cor. xiii. 8, 9, 10. 1 John iv. 8, 16.) *So that* "*he who dwelleth in Love, dwelleth in* God, *and* "God *in him.*" And where, I pray, would a Man rather chooſe to be and to dwell than in the omnipotent, moſt benevolent, moſt affectionate, moſt merciful God, in whom we are preſerved from all Evil? And what, I

* A *Lutheran* Church-Hymn, *Now our Requeſt to the Holy Ghoſt*, &c. Ver. 3. It may be here obſerved, by the *Tr.* that the Paragraphs, from the CXVI.--CXX. do fully juſtify the Teſtimony given J. E. by *Paul Egard*. See Page 115, 116 (7.) (8.) of the 1ſt Vol.

pray, would a Man chooſe to have in his Heart dearer to him than the Loving GOD, and the Taſting and Feeling how gracious he is? Like as *David* ſays, "*Taſte and* "*ſee, how good the Lord is!*" (Pſal. xxxiv. 8.) Now if the *Gifts* of GOD are ſo fine and charming, how ſweet and fine muſt, of Courſe, the *Giver* of all Gifts be; from whom however all Gifts deſcend, which are able to cheer and ſolace Mankind? And how much more is GOD himſelf able to cheer and ſolace us, as ſoon as ever we do but ſeek him aright, and feel ſenſibly how ſweet the Lord is? Are Sugar and Honey ſweet?—How many thouſand Times ſweeter then muſt GOD himſelf be? Can Bread and Fleſh, Beer and Wine, feed, ſatisfy, and refreſh hungry and thirſty Men?—How much more is GOD able to do this *himſelf*, who beſtows all the reſt? Verily, GOD's Goodneſs and Love is great: We have full and daily Proof of him in his Gifts. And yet for all *that*, People do little conſider the Goodneſs, Love, and Mercy of GOD; not turning themſelves towards GOD, from whom all good Things originate and come to us; but they keep cleaving to his GIFTS *only*, and will not come to HIM *himſelf*.

CXIX. Therefore is GOD ſo diſpleaſed with Men, becauſe they cling ſo faſt to the ſmall and petty Gifts, to the *earthly* Gifts, and will not come to HIM, that HE may communicate his great, *heavenly* Gifts unto them; nay, "*make them Partakers of his ownſelf*," (2 Pet. i. 4.) They will not become rightly acquainted with HIM, by Means of his Gifts, wherein, after all, LIFE EVERLASTING conſiſts; (John xvii. 3.) and not in the external, *hiſtorical Knowing*, and in the bare *Aſſenting* and *Conſenting*, as I have intimated ſufficiently already.

CXX. Let every one then turn to GOD, and make themſelves rightly acquainted with GOD. This is the Will of GOD, and is withal very good and profitable for Men. Now if Men ſtill ſlight the great Goodneſs of GOD, and will not come to *him himſelf*; then will they be ſo much the more ſeverely puniſhed by GOD; and if they *will not* come to him, when he gives them a Call ſo to do, this will of Courſe aggravate their Damnation ſo much

much the more. Whoever then would not wiſh to be damned, let him come to GOD, when he gives him a Call; and let him take good Heed to this Call.

CXXI. Now, that GOD doth actually call Men by *me*, letting them know *how* they are to come to HIM, and which Way they are to ſet about it, as ſoon as they have a Mind to come to him; *how* they are to lay Hold of the KEY, the HOLY GHOST; to call upon and to pray to *him*, that he would be pleaſed to unlock this and that to them; opening unto them every Thing that is needful to have opened unto them, as I have here ſaid above; and what I have further admoniſhed, by the Impulſe of the *Holy Ghoſt*, and by Occaſion of the *Key*—this ought every one to reflect ſeriouſly upon, and in his Mind to ponder it over and over again, in the Fear of GOD.

CXXII. *Aſſuredly* it is by the Leading or Direction of the *Holy Ghoſt*, that I do at this Time give them a Manuduction, or Lift to this End: Neither is it done thro' my *own* human Guidance and Sagacity: For it is a Thing quite impoſſible, that *I* thro' my own *human* Wiſdom ſhould be able to carry on and to write ſuch a Work as this I have now written:* Neither would all the Men in the World be able by their own human Wiſdom and Guidance, or by their own Power and Strength, to mimic, or come up with me in, that, which I have hitherto, within theſe three Days paſt, been doing and writing. And by *this* can I eaſily furniſh another Proof of my being led and moved by the *Holy Ghoſt*, who guides me into all Truth; and of my Call and Commiſſion's not being any *Forgery*, *Fiction*, or *deceitful Contrivance*; but that it is a *real Work of* GOD with me. The *Holy Ghoſt* himſelf is the Worker of every Thing that is good in me, and not *I myſelf*: For it is an abſolute Impoſſibility for *me*, by Virtue of my own *human* Nature, to work any Thing that is good in my ownſelf; or to bring forth any Thing that is good out of myſelf, whether it conſiſt in Words, or Writings. Moreover, it is equally impoſſible for the *Devil* himſelf to do it; foraſmuch as the *Devil* is *fundamentally* and *radically* wicked; to ſuch a Degree,

 that,

* See Page 13. Vol 1.---The *Tr.*

that, being *ſo* wicked, and having nothing in him that is good, it is equally and abſolutely impoſſible, that any Thing *good* could proceed from the *Devil*, through me.

CXXIII. But now, ſince a great Deal of Good doth actually proceed from me, both in Words and Writings; and moreover "*every good Gift cometh from* GOD *only*," as *James* teſtifieth; (Chapt. i. 17.) therefore it from hence follows quite indiſputably, that the *good* HOLY GHOST doth really actuate me; that GOD doth truly and *eſſentially* dwell in me; that I am a Partaker of the *divine Nature*; and that the fiery, almighty, divine ESSENCE, or BEING doth ſhine and burn in me, exactly as I alſo feel and perceive it to be true: Now as really as I do feel and perceive, when being hungry, I am eating *earthly* Food with my Body; with the very ſame Reality and infallible Certainty (I aver) that I feel and perceive the *heavenly* Food alſo within my Heart, that fiery, heavenly, divine ESSENCE, or BEING, whoſe *Exiſtence* has been from all Eternity.

CXXIV. *This* dwells as *really* and *eſſentially* in my Heart, as it really and eſſentially dwells without ſide of me in the World; and eſpecially in the infinite and eternal Space beyond the Sphere of the World: Neither doth it dwell within *my* Heart only, but alſo within the Hearts of *all* Believers. For as many hundred thouſand Sparks iſſue out of *one* Fire, ſcattering themſelves far and wide, and are able to enkindle here and there; and then from each of theſe little Sparks a great Fire may again ariſe, enkindle, and propagate itſelf, although, at the ſame Time, all is but *one* Fire and *one* Eſſence;—the very ſame is the Caſe alſo with that DIVINE FIRE and ESSENCE, whoſe *Exiſtence* has been from all Eternity; who is full of Wiſdom, Health, Power, Strength, and Omnipotence; who has created all Things, that are to be met with in Heaven above, and on Earth beneath. *This* is able to divide and diſtribute itſelf out into many hundred thouſand Sparks, and to extend and propagate itſelf into many hundred thouſand Men's Hearts. Each little Spark may fly into the Heart of Man, and light upon it; it may therein become a great Fire; whereas,

after

after all, the DIVINE FIRE remains in it's Perfection in the infinite and eternal Space, and alſo in the World withoutſide of Man. For GOD is, in his own divine, ſpiritual, fiery ESSENCE, omnipreſent (Pſal. cxxxix. 7--12.) both in the Inſide and on the Outſide of Men: GOD is far off, and near at Hand: "GOD dwelleth in "the High and Holy Place, with *him* alſo, that is of an "humble and contrite Spirit;" revealeth himſelf unto the humble Hearts, making himſelf known to, alſo operating, and reigning in them; if with groſs Sins, they do not wittingly and willingly reſiſt him, (Iſai. lvii. 15. lxvi. 1, 2. 2 Cor. vi. 16. John xiv. 21, 23.)

CXXV. Now that all this is true, and that *I* have alſo thus within *my* Heart a little Spark of the divine, ſpiritual, fiery ESSENCE, whoſe *Exiſtence* has been from all Eternity; I am able, from *Experience*, to aver and to write with Truth. Moreover, this little Spark of the divine, fiery ESSENCE grows and increaſes in me continually; it continues ever to illuminate my Heart more and more; the more I reflect upon and aſpire with all my Affections and Endeavours after it: And the more I pray the *Holy Ghoſt* in me, that he would be pleaſed more and more continually to reveal himſelf to me in my Heart; to enlighten the ſame, and ever more and more to work within me Faith, Love, Meekneſs, Humility, and all Chriſtian Virtues; ſo much the more then doth the *Holy Ghoſt* work all this in me, ſo that I have a *feeling Senſe* of it.

CXXVI. Theſe *Phraſes*, concerning the *fiery*, *divine* ESSENCE, or BEING, whoſe *Exiſtence* has been from everlaſting; and that *I have alſo a Spark thereof in my Heart*, and what I have written more concerning the fiery, divine, ſpiritual ESSENCE, will ſure enough ſeem *ſtrange* and *odd* to many Perſons in their own human Reaſon, who never in all their Lives before have heard ſuch Phraſes as theſe. Moreover alſo, ſome ungodly Perſons will be ſure to ſay, as ſoon as ever they hear ſuch Language, that they are Blaſphemies and Speeches derogatory to the Honour of GOD; in that I deſcribe GOD in his divine, ſpiritual ESSENCE, as if he thus divides and diſtributes himſelf out into an hundred thouſand Sparks, and thus

lights upon and enters into the Hearts of Men. Juſt as they did alſo tax me with Blaſphemy, becauſe I have ſaid,* that in Heaven I ſaw CHRIST in the FATHER, and the FATHER in CHRIST; that I have ſeen CHRIST in the FATHER in the Form of a beauteous Youth; who had a glorified, heavenly Body, one ſo *tranſparent*, that I was able to ſee the very Heart within his Body; and whoſe Countenance ſhone ten thouſand Times brighter than Carbuncles; that I have alſo ſeen the HOLY GHOST proceeding forth, both from the FATHER and the SON, under the Reſemblance of many Rays, as if many Rays were emitted, or were iſſuing from the Sun; with what ever elſe I have ſaid and written, as the HOLY TRINITY, GOD *Father*, *Son*, and *Holy Ghoſt*, revealed itſelf unto me.—With Reſpect to this, ſome ungodly People declare theſe Speeches to be blaſphemous, whereby I thus expreſs myſelf concerning the *Holy Trinity*. Theſe will now alſo be ſure to ſay, that they are blaſphemous Speeches, when I thus ſpeak and write concerning the eternal, divine, ſpiritual, fiery ESSENCE, or BEING, and that I have been made a Partaker of a Portion or a Degree thereof in my Heart. Yet let *them* ſay this, as long as ever they will; I am not at all ſtumbled at it. GOD knows what I have ſeen and heard, and how *he* hath revealed himſelf to me, wherein no Man is able to controul him. *He* knows it, and my own *Conſcience* knows it, that he hath revealed himſelf to me *exactly*, and no otherwiſe than, as I ſay and write; and which it is not in my Power to make a Whit better than it is. GOD is my Witneſs, and my own Conſcience too, that I lie not; and that it is not my own lying Device, or Contrivance, which many wicked Men give it out to be.

CXXVII. But whoever will not believe, that GOD has thus revealed himſelf to me, as I ſay and write; he may let it alone: I will have no Conteſt with any Man on that Account. And thus have all thoſe, who do not chooſe to believe it, no Buſineſs with it: Can't they then let it alone, if they do not chooſe to believe it? What Concern is it of *theirs*, that I ſay and write, that GOD hath revealed himſelf to me in ſuch a Manner? If what I ſay and

* See Page 142, 143, 156, 157. Vol. 1.

and write is not ſtrictly true in *Fact*, then muſt *I* anſwer for it, and not *another*. Conſequently no other need concern himſelf about what I ſay and write concerning the divine *Revelations* and *Viſions*; which (I own) tranſcend all human Underſtanding; and which no Man is therefore capable of underſtanding, comprehending, or perceiving by his own mere human Underſtanding. Therefore it is loſt Labour, that the Learned want in their own Underſtanding to beat their Brains about them as they do, and would fain be fathoming the Height and Depth of God's Revelations with the ſcanty Line of their own *human* Underſtanding. This Remark I have alſo been obliged to make for good and ſolid Reaſons; and I leave it where it is. And now I will likewiſe begin to write in the Name of *Jeſus* concerning the CHAIN, which I ſaw, and ſhew what *that* ſignifies.

CXXVIII. *This* CHAIN *ſignifies* GOD's *Word*; for the Word of GOD connects together in the Manner of a Chain. And, as in a Chain, one Link is faſtened and hangs in another, ſo is GOD's Word faſtened, and hangs one Part of it in and by the other; and has, in the Spirit, no Diſcordancy, or Contrariety to itſelf at all. For though, according to the *Letter*, it doth ſometimes ſeem to *Reaſon* to claſh and to be contradictory to itſelf; yet is it in the Spirit, and in Faith, not contradictory to itſelf; ſo far from it, that it hangs together in mutual Dependency, like a Chain.

CXXIX. But that there is ſo much Controverſy amongſt the LEARNED about GOD's *Word*, by Means of which ſo much Miſchief ariſes in the World; comes from this, that the *Learned* do not *abide by* the CHAIN of GOD's Word, but that they deviate from it, every one interpreting it according to his own Head, or Fancy. Thus then the Angel told me to inform the *Learned*, whenſoever the *Holy Ghoſt* ſhould move me ſo to do, that they muſt *abide by* the CHAIN of the WORD of GOD, and not deviate from it: and that they muſt confine themſelves to it, and proceed no further than to the Extent of the Chain of GOD's Word; Juſt as when anybody, being faſtened to a Chain, can go no further than his Chain reaches. In the very

very ſame Manner are the *Learned* to faſten themſelves to the Chain of the Word of God, and to lock themſelves, as it were, faſt to it; ſo as to be able to go no farther than the Extent of the Chain of God's Word reaches.

CXXX. They muſt not interpret the Word of God according to their own Heads and Fancies; and eſpecially are they to abide by what *Chriſt* himſelf has uttered with his *own* holy divine Mouth, and as he has himſelf *taught* and *lived*. They are only to bend all their Endeavours continually to be all of them the Followers of *Chriſt* in his holy Life, and thus to guard againſt groſs, known, and wilful Sins: At the ſame Time alſo diligently to call upon and to pray to the *Holy Ghoſt*, that he would be pleaſed to enlighten them in their Hearts, and that they might all thus come into that *Spirit*, from whence the Holy Scripture *flowed*. That thus they might read the Scripture in the *Holy Ghoſt*; and that the *Holy Ghoſt* would be pleaſed to open their Underſtandings, that they might have a *right* Knowledge of it in the *Holy Ghoſt*. Thus then would it be impoſſible for them to get into any Controverſies about it; they would all unite together in Love; and thus, from a Principle of Love, in the *Holy Ghoſt*, interpret and expound the Scripture: In this Manner might they *rightly* underſtand, expound, and interpret the Scripture, each according to his *own* Gift, juſt as the *Holy Ghoſt* giveth every one to underſtand it. Of Courſe then ſuch *Expoſitions* at theſe would not claſh one with another; but all the *Difference* would be, that one would ever expound the Scripture in a *more excellent* Manner than the other: And thus have Men their Pleaſure and Delight, each in his Neighbour's Gifts: And thus doth one rejoice the other, neither doth one hate or malign the other on Account of his Gifts, as is the Caſe in modern Times.

CXXXI. Now, if they (I mean the *Learned)* did all of them but give themſelves up in this Manner to be governed and led by the *Holy Ghoſt*, and to live in Love, Meekneſs, and Humility; then would alſo the *Polemical* Diſputes Pro and Con fall all of them to the Ground of their own Accord. Then would they alſo be able to teach and

and inſtruct their Hearers in the ſame Strain, and to preach Love into them; ſo that War would alſo ceaſe of Courſe. And then would Peace ſoon enſue in the World, if the *Learned* did but firſt of all bend all their Endeavours towards the Promotion of Chriſtian Peace, and would live in it one with another: Then would outward, *temporal* Peace come ſoon likewiſe.

CXXXII. This I was enjoined to remind the *Learned* of in a brief Manner, by Occaſion of the CHAIN: With which I ſhall alſo put a Period to the *Expoſition* of this Point. And thus I neither can or will make any farther *Expoſition* on this Head, neither make any more occaſional Obſervations or Reflections upon it; becauſe the *Holy Ghoſt* doth not now move and impel me to write any more about it. I have alſo, during the *Expoſition* of this VISION, penned down ſo much at preſent, under the Superintendency and Direction of the *Holy Ghoſt*, that if the *Learned* were but to come up to it, Things would be then ſoon better, and there would be Peace in the World. But what is now written, let no Man by any Means reject on *my* Account; for it is a Work of the *Holy Ghoſt*, as I have ſufficiently aſſerted. Therefore let every one accept and embrace it as from the *Holy Ghoſt*, foraſmuch as I have evinced ſufficiently, that *his* Work it is.

CXXXIII. As to what yet concerns the Angel's having been arrayed in ſo *beautiful a Garment*; by Occaſion thereof I was alſo to remind every one of that *beautiful Robe of* Jeſus Chriſt's *Righteouſneſs*, (Iſai. lxi. 10.) *with which he inveſts his Believers*. This muſt every one have in high Honour, nor muſt they bedaub and defile it with known Sins; thus then, to all Eternity, will they of Courſe be magnificently adorned with the heavenly tranſparent Garment, which will be embroidered with heavenly Gold and Pearls.

CXXXIV. This will be another Sort of Garment, or Robe, than any Garments of this World, with which the Body is here covered: Our Bodies will not there be covered in the ſame Manner as now they are: We ſhall be there arrayed with tranſparent, heavenly Garments, which quite pervade

pervade our Bodies through and through; that is, GOD will then quite fill our Bodies with his own *divine Eſſence*. When GOD SHALL BE ALL IN ALL, (1 Cor. xv. 28.) then ſhall we have tranſparent Bodies, to ſuch a Degree, that one ſhall be able to ſee the very Heart in the other's Body. Then ſhall we be alſo able to deſcry with what an admirable Mechaniſm GOD has created Man; and then ſhall we have ſuch clear and bright Countenances, as to be able to ſee one Countenance or Face in the other, in a Manner much clearer than in any Mirrour of the moſt poliſhed Steel. Thus will the Bodies be beautiful Ones beyond all Meaſure, which GOD will there give us. Concerning theſe beautiful, glorified Bodies I have already given a ſufficient Deſcription in the *Expoſition* of the VISION * concerning the *New Heaven and the New Earth*. And thus then will I alſo now, in the Name of *Jeſus*, conclude this Viſion concerning the THREE STATES.

§ V.

The OCCURRENCE poſterior to the VISION, AND THE CONCLUSION.

CXXXV. NOW the Angel, after having *ſpiritually* explained and expounded all this to me, and then commended me to the *Holy Ghoſt*, and his Divine Guidance; forthwith departed from me. And thus did every Thing alſo vaniſh out of my Sight, and the Darkneſs returned upon me; for it was ſtill Night. Moreover, as I was thus lying in my Bed, and ruminating upon what I had *heard* and *ſeen*; I (further) heard a Voice, which ſpake thus to me, "*Hans, (John) get up, and* "*immediately write down what thou haſt heard and ſeen.*"

CXXXVI. But, as I kept lying ſtill, and rather loitering in my Bed, I received a *Blow* upon my Face, as if given me by ſome clinched Fiſt, or Hand, ſo that my Eye

* See Page 142, 144, 148, of Vol. 1.

Eye ſtruck Fire again in Conſequence of it. And I again heard a Voice, which ſaid, " *Why doſt thou keep loitering* " *ſo long in Bed?* THUS *ſhall it go with all ſuch as do the* " *Work of* GOD NEGLIGENTLY." Upon which I got up directly, lit a Candle, and wrote down the *Viſion* and the *Expoſition* in the Houſe of the *Paſtor*, with whom I at that Time reſided. Now when the Day came afterwards on, and the *Paſtor* ſaw me; obſerving my Eye to be black and blue, he aſked me which Way it became ſo? Therefore I told him, that I had received a Blow upon my Eye, and that this was the Effect of it: At which the *Paſtor* was greatly ſurprized.

CXXXVII. Often do I reflect upon the Blow I then received, even to this very Day; making it my Endeavour, to the very utmoſt of my Power, never to do the Work of GOD in a *dilatory* Manner; nor ſparing any Pains on *my* Part to do as much Good as is within the Compaſs of my Power to do. And every *other* Perſon has equally good Reaſon to reflect ſeriouſly upon this Incident too, as well as myſelf. And thus, for ſolid Reaſons, have I been obliged, under the Influence and Direction of the *Holy Ghoſt*, briefly to make Mention of this Circumſtance; that, by ſuch an Occaſion, I might admoniſh every One to be diligent and faithful in his Calling and Function: For what I write, I do not write *principally* on my own, but moſtly on Account of other People.*

CXXXVIII. For,

* In the *General Preliminary View*, Page 7, Line 24, Vol. 1, what I have there rendered, *A* SLAP *on the Face*, might have been better given a BLOW, &c. as appears from this original Account itſelf: Yet will *the Thing* be no leſs offenſive to the Delicacy of *Human Reaſon*. But the *Tr.* would, for all *that*, wiſh every Reader to be, with the good *Paſtor* of WINSEN, rather *ſurprized* than *offended*, and excited to *Mockery*, at this very *ſingular* Incident. Certainly it contains, not only the important *Leſſon*, here largely inculcated; but further implies a ſtrong *Confirmation* of the *Reality* of the entire Occurrence itſelf. Unleſs it could be ſuppoſed, that a Man of J. E's. *truly-religious* Character were capable of impoſing ſuch a Rank Piece of Fraud upon Mankind: Which no *truly-religious* Reader will, I am ſure, ever ſuſpect him of.

But, Reader! " Believeſt thou the Prophets? I will ſuppoſe thou believeſt." I beg thee then to turn to the following Paſſages, amongſt others; viz. 1 Kings, xx. 35--43. Iſai. xx. 2--6. Ezek.

CXXXVIII. For, as to my own Self, I have the right *Preceptor*, the *Holy Ghoſt*, very evidently in my Heart; who doth daily teach, inſtruct, and admoniſh me, what I am to do. From this *Original* Source of Inſtruction I learn; nor need I *principally* to learn any Thing out of Writings, or Books; they being but the Rivulets and Brooks, which have their Heads, or their Riſe from the *Holy Ghoſt*, the moſt *Original Source*, from whence all good Writings are derived. I have the very *Original Source* of all Good itſelf manifeſt in my Heart, whence all that is Good flows forth: And thus have I no Need to be obliged to learn any Thing, as a Matter of Neceſſity, out of any good Writings, be they either my own, or thoſe of others. Yet neither do I on this Account, or by ſuch a Procedure, deſpiſe the Writings, which *others* pen down under the Guidance of the *Holy Ghoſt*; as little as I deſpiſe *my own* Writings, which I pen down by the Guidance of the *Holy Ghoſt*.

CXXXIX. I do not act in this Caſe like the hard refractory Heads and haughty Hearts, who entertain an Abhorrence of other People's Writings; and have no Mind to read them, let them be as good as ever they may. So far from it, that I peruſe *them* with very great Pleaſure; yea, and with more Pleaſure than I do my own Writings, that by *them* I may underſtand what Good it is that the *Holy Ghoſt* is working through other People; and which of Courſe I take my Delight in. I am well apprized of that which the *Holy Ghoſt* worketh in myſelf; but I am not equally apprized of what he is working in others, till I read and underſtand it. Indeed, I have no abſolute Neceſſity to read other Writings, in Order to be thereby led into the Spirit, which teacheth every Thing that

iv. throughout. Chapt. xxiv. 15--18. Hoſea i. 2, 3, &c. There is alſo *ſome* Reſemblance in this to the Caſe of *Zacharias's judicial* Dumbneſs, as it is recorded, Luke i. 18--22. From all which it is evident, that GOD's Thoughts are not as Man's Thoughts; and that it has been often his Good-Pleaſure to inſtruct Mankind, not only by *Words*, but alſo by *Signs*, or ſtrange and uncouth *Prophetic Actions*, done by and upon the Perſons of his EXTRAORDINARY MESSENGERS; ſuch as J. E. alſo in *his* Time ſurely was.---May we then all learn from hence, "not to do the Work of the Lord, "either deceitfully," or *negligently*, or *dilatorily*. Jer. xlviii. 10. Gen. xxi. 14. Chapt. xxii. 3. Pſal. cxix. 60. Gal. i. 16.---The *Tr.*

that is good. In this I live already, GOD be praiſed! in the Spirit, (I ſay) whence every Thing that is good floweth. But, as to my Reading *other* People's Writings, it is all a Matter of Pleaſure and Delight to me; ſeeing that I have ſuch a great Pleaſure and Delight in that which is good, and which cometh from GOD. And thus muſt I alſo own ingenuouſly, that during my Peruſal of other good Writings, the *Holy Ghoſt* doth alſo teach and remind me of a great Deal of Good, whereby I am rendered capable of making a ſtill farther Growth and Progreſs in my Knowledge of divine Things; which I am here in Time happy in already, and in which I ſhall be conſummately happy to all Eternity.

CXL. Thus have I no abſolute Neceſſity to read other People's Writings, in Order *firſt* to attain by *them* to that genuine divine Knowledge, wherein conſiſt Salvation and Happineſs, (See 1 Pet i. 9.) for I live in it already, GOD be praiſed! What I read, I read for Pleaſure and for Redundance, not for Neceſſity's Sake. But with Reſpect to ſuch as are not as yet arrived at this Happineſs and Salvation, they muſt neceſſarily read and learn ſomething that is good, that by Means thereof *they* likewiſe may attain to the ſame. On the other Hand, ſuch as have attained to it already, read this and that good Thing in a Way of Pleaſure and Delight; ever more and more by ſuch Means recreating themſelves in GOD, that thereby they may grow up and increaſe in the Knowledge of GOD; for in this we cannot grow up too much, or become too ſtrong.

CXLI. And that *I* may alſo grow up and increaſe therein more and more continually; and that, in a Way of Redundance, *I* may remind myſelf ſo much the better of that which the *Holy Ghoſt* hath wrought in me;—for this Reaſon, do I ſtill read at Times in my own Writings, when I am not inſtigated and moved to write: For otherwiſe I am obliged to give the Preference to Writing. For, during my Writing, a vaſt Deal of Good is taught me by the *Holy Ghoſt*; and not to me only, but alſo to other People: But with Reſpect to my own Perſon, it is not for Neceſſity, but for the Sake of Redundance.

CXLII. Of Courſe I have no Occaſion, through abſolute Neceſſity, to write down any Thing on my *own* Account; but what I *do* pen down, I muſt be obliged to do it for the Sake of *other* People, that *they* may have it in their Power to read what I write under the Influence and Guidance of the *Holy Ghoſt*; and that then the *Holy Ghoſt* may be able to work again, by Means thereof, a great Deal of Good in *their* Hearts, when they read my Writings with Devotion and in the Fear of GOD. Nay, ſhould they even read them out of Curioſity, ſometimes however ſome Good may be effected by them: Nay, ſhould they even read them with a wicked Heart, and with Deſign only of hoping to find ſomething in them, from whence they might take Occaſion for carping at, and reprobating my divine Call and Commiſſion; and ſhould thus look for nothing Good in my Writings, but every Thing that is bad; yet at Times may nevertheleſs ſome good Effects take Place in them by the Operation of the *Holy Ghoſt*, productive of other Sentiments, and a Conviction in their Hearts, by Means of the Truth, that my Call and Commiſſion are not of a *bad*, but of a *good* Nature.*

CXLIII. But when they are thus convinced within their Heart, and will not for all that receive and entertain what is good, neither deſiſt from their ungodly Courſe; then will their Damnation become afterwards ſo much the more

* During the firſt blooming State of the Chriſtian Church, it has frequently been the Caſe, that when ſome of the *Heathens* have, out of Curioſity, or even to carry on their Drollery with it, wanted to read the *Goſpel* concerning CHRIST, they, by Means of this Inſtrument of ſo oppoſite an Operation, according to Man, have been affected and moved in their Minds, to ſuch a Degree, as actually to be converted; and from *Partiſans* amongſt the Adverſaries to become *Patrons* of the *Chriſtian* Truth, even unto Death. Many alſo among them have actually carried off the Crown of Martyrdom, by having commenced much more zealous *Patrons* of the Truth, after their Converſion, than they had been before *Antagoniſts* againſt it. Of which there are remarkable Inſtances in the *Heathen* Stage Players, *Geneſius*, *Gelaſinus*, *Ardalion*, and *Porphyry*; who made diligent Enquiry after the Myſteries of the Chriſtians, in Order, in their Plays, or Dramatic Performances, to carry on their Drollery with them in Preſence of the Emperors *Dioclesian*, and *Julian*: During the Performance of which, they thereupon became true Chriſtians and Martyrs. See a Book entitled, *Acta primorum Martyrum ſincera et ſelecta Theodorici Ruinart, Edit. Amſtelod.* 1713, Pag. 269; and *Martyrol. Rom.* 14 *Aprilis*, and 15 *Septembris*.

more enhanced and aggravated. Moreover, *Chriſt* will then be found guiltleſs, ſeeing that he hath brought them to the Knowledge of that which is good; and yet, after all, they will not receive and embrace it, neither deſiſt from their ungodly Courſes. Thus have they then no Excuſe to plead, (Rom. i. 20. ii. 1.) as if they had never known that which is good; ſeeing that they are convicted in their own Heart, that they have really known that which is good, whereof the *Holy Ghoſt* hath alſo convicted them in their Heart; and yet for all that, they wittingly and willingly refuſe to embrace and receive the Good, amending their Lives according to it; and thus wittingly and willingly contradicting the *Holy Ghoſt* in their Heart; inſomuch, that he is unable, by Means of the Good, to work, and to bring, Faith, Love, Meekneſs and Humility, together with all other Chriſtian Virtues, to a Conſiſtency, in their Heart.

CXLIV. Thus then muſt they alſo of Courſe die in their Sins and periſh everlaſtingly, if they do not truly *repent* during the Seaſon of Grace: For this is *the Sin againſt the Holy Ghoſt*, which hath no Forgiveneſs, either in this, or the World to come, (Matt. xii. 32.) When, for Inſtance, a Man perſeveres continually in known and wilful Sins; thereby reſiſting the *Holy Ghoſt*; ſo that he dies in ſuch Sins, and in ſuch a Reſiſtance kept up againſt the *Holy Ghoſt*. Wo to that Man! Thus is he out of all Capacity of Salvation, and muſt of Courſe be damned to Eternity.

CXLV. Let every one ſeriouſly conſider this, and lay it well to Heart; *repenting him truly of his Sins during the Seaſon of Grace*; guarding againſt all *known* and *wilful* Sins, and deſiſting from them; that the *Holy Ghoſt* may be able to work within his Heart that Faith in *Chriſt*, whereby he can be ſaved.

CXLVI. But although I ſay, that Men may be thereby in a Capacity of coming to God, provided they receive the Good, which I write by the *Holy Ghoſt*; yet let nobody now ſurmiſe, as if the Meaning were, that none could be in a Capacity of coming to God, or of re-

ceiving any Thing Good, without, of Courſe, firſt reading my Writings:—This is far from being my Meaning. Every one may come to GOD, ſure enough, if only he receives that Good which the BIBLE ſets before him, and does not reſiſt the *Holy Ghoſt* with known and wilful Sins; ſo that he may be able to work Faith in his Heart. In this Way he may be ſaved, although he were never to hear or ſee any Thing at all of *me*, and of *my Writings*: For by ME will nobody be ſaved, but by CHRIST alone: So that People may be ſaved very well without *me*.

CXLVII. But ſince, after all, ſuch hath been the Good-Pleaſure of GOD to ſend *me* from Heaven back again into this World; in Order that, in a very ſingular and uncommon Way and Manner, I ſhould exhort and call Men unto *Repentance*; therefore, my beloved Friends, let it be *your* Good-Pleaſure alſo; neither do ye act counter to GOD in *this* Reſpect. And if any one doth act counter to that Good, which I, through the Impulſe of the *Holy Ghoſt*, promote; in ſuch a Caſe he plainly betrays, that he ſtill retains a godleſs and a wicked Heart; an Heart that is not *with*, but *againſt* GOD; becauſe he cheriſhes a Deteſtation within himſelf of this divine Work, in the *Way* wherein the *Holy Ghoſt* doth work and carry it on in *me*.

CXLVIII. With Reſpect to ſuch Perſons as may eaſily have it in their Power to peruſe my Writings and printed Pieces, if they only choſe ſo to do; and to whom the News is brought concerning *that*, which I, by the Influence and Guidance of the *Holy Ghoſt*, have written and printed, but are too proud and haughty ſo much as once to deſire to read them; but as ſoon as ever they hear of my Call and Commiſſion, or get a Sight of any of my printed Tracts, or other Writings, reprobate and reject them without any farther Ceremony; having no Deſire to read them, through a Pride of Heart; and yet, for all that, calumniating and vilifying my divine Call and Commiſſion, without ſo much as rightly knowing *what* they are:—Perſons of this Caſt and Complexion give flagrant Proofs by their Conduct, that they are poſſeſſed of Hearts hard, wicked, and *godleſs* beyond Meaſure; Hearts that are

are devoid of, and detached from GOD, and in Union with the *Devil*, whom they ſerve: Therefore are they in Truth and Reality *godleſs* Men, as being devoid of and detached from GOD.

CXLIX. Neither do I hereby recriminate and vilify *them* in my Turn, becauſe I call them *godleſs* Men; like as ſome ſuppoſe me to have calumniated and vilified them with the Word *godleſs*. Herein I did wrong, ſay they, *ſo* ought I not to act. I do not calumniate them hereby, but I ſpeak the Truth; and Truth-Speaking is certainly no Vilifying and Calumniating. Neither do I do it from a bad, or malignant Heart; but it is done out of Love, and from a good Heart, by the Impulſe of the *Holy Ghoſt*; who, through *me*, chaſtiſes the *Godleſs* on Account of their Sins. In this true Point of View, it is no Calumny, that I declare ſuch to be *godleſs* Men, who ſpeak Evil of my divine Call and Commiſſion, and have yet, at the very ſame Time, no right Underſtanding about it; and who, having much leſs convicted me of any Evil, do nevertheleſs yet perſiſt in vilifying and calumniating my divine Call and Commiſſion. Such Proceedings are beyond all Doubt from a *godleſs*, *diabolical*, and *wicked* Spirit in them; which they ought to be brought to the due Knowledge and Confeſſion of, and to withdraw and deſiſt from; for if they do not, GOD will ſignally puniſh them in Body and Soul; if, in ſuch a Way as this, they perſiſt in their Evil-Speaking.

CL. Let every one *truly repent*, ceaſe to do Evil, and learn to do well; proceed in the Way of that which is Good, and be true and faithful in his Calling and Station. Let every one make Truth and Righteouſneſs his Objects, in all he purſues and eſchews; yield himſelf up to the Guidance and Leading of the *Holy Ghoſt* into all that is good; do the Work of GOD valiantly and perſeveringly; not perfunctorily, neither being ſlothful in the good, divine Work: Otherwiſe GOD will ſend *him* a Blow, as ſurely as he ſent *me* one by the Angel of the Lord; and that in a Manner ſo emphatical, that I came off with a black and blue Eye from this Encounter. Moreover, the Voice ſaid expreſsly, "*Thus ſhall it go with all ſuch as do the Work*

"*of the Lord negligently.*" Therefore do not do the Work of God perfunctorily, or negligently; but with Diligence, with Perſeverance, and with great Zeal, as early, and as vigorouſly, as you are able to do it.

CLI. But now, if thoſe ſhall be ſmitten, who do the Work of God perfunctorily, although they do not reſiſt it, no nor even do the Work of the Devil; how much more then ſhall ſuch be ſmitten, who do not ſo much as do the Work of God perfunctorily, but reſiſt it; are directly up in Arms againſt it, and on the contrary do the Work of the Devil? Certainly ſuch will be ſmitten many thouſand Times more. Moreover, ſuch as will not only not do the Work of God, but ſtrain every Nerve, and bend all their Endeavours beſides, not to let others do it neither; who calumniate and vilify thoſe who do this Work of God, purely becauſe of their having devoted themſelves to it; who ſtrain every Nerve, and bend all their Endeavours to cool, quench, and exterminate them; — ſuch ſhall, without all Doubt, be many thouſand Times more ſmitten, and then caſt into the Abyſs of Hell, if they do not truly repent of this Conduct of theirs: They being ſuch as, not only not chooſing to do Good themſelves, do alſo oppoſe thoſe who yet do Good by the Impulſe and Motion of the *Holy Ghoſt*; with a View to cauſe *them* to do as little Good as they do *themſelves*. Theſe are certainly dreadful Sins of *Chriſtians* ſo called: Who pique themſelves upon their being Chriſtians, are in Poſſeſſion of God's Word, hear the ſame much and often, nay even teach from it themſelves, how we are to do the Word of God; and yet no ſooner do *I* act according to the Preſcript of their *own* Doctrine, but they immediately traverſe me in the *Practice* of that which is good. Certainly theſe are groſs; ay, groſs and flagrant Sins with a Witneſs!

CLII. Never ſhould I have believed, that ſuch wicked People could have been found amongſt *Chriſtians*; and eſpecially amongſt the Teachers, if I had not had the Experience of it myſelf, (Luke ii. 34, 35.) And if it had been even told me beforehand by anybody elſe, yet could I never have been capable of believing, that ſuch wicked

wicked Perſons as theſe were to be found amongſt *Chriſtians*; and eſpecially amongſt thoſe, who imagine themſelves to be the *very beſt*, and to be the *very neareſt* to GOD, becauſe of THEIR DOCTRINE.* For it is not the *Hearers* only, but principally the *Teachers* alſo, who have moſt of all oppoſed me in this divine Work. Certainly this is a moſt conſummate Pitch, or State of Ungodlineſs, that the very People are *themſelves* Adverſaries to the Word of GOD, who are in every one of their own Hearers Eſtimation ſuppoſed to be the Promoters and Vindicators of the Glory and Work of GOD! And yet *theſe very People* are in their Hearts moſt directly *oppoſite* to the Work of GOD, (See Zeph. iii. 4.) From which Procedure of theirs it is evident, that they "draw "nigh unto GOD with the Mouth only," (Matt. xv. 8.) They are outwardly qualified for preaching very excellent Sermons, and yet is their Heart all the While *far from* GOD, and *againſt* GOD. How bad they are in their Hearts doth at this Juncture make itſelf manifeſt, when now the divine Light re-inkindles and ſhines again thro' me unto ſuch a Day, as hath not in the ſame Manner ſhone hitherto for a long Seaſon. For ſo hath it not for many Centuries foregoing occurred, that GOD ſhould preach in ſuch a Way through *ſimple* and *illiterate* Perſons, as at this very Time he doth now preach through *me*.

CLIII. As long as we are in the Dark, we cannot ſee what this or the other is, nor make any Difference or Diſcrimination between one Thing and another; but no ſooner is a Light brought into a dark Place, in ſuch a Manner as to ſhine in and upon the Darkneſs, but we are then able to make a Difference between this and that; becauſe we are able to ſee and diſcriminate between one Thing and another, between that which is good and that which is evil: Whereas, on the other Hand, in the Darkneſs, and at the Dawn of Day, before the clear Day-Light has taken Place, that which is good is often looked upon to be bad, and that which is bad to be good. The ſame has been the very Caſe for a long Series of Ages in *Chriſtendom*.

* The *Lutherans* call themſelves the *Evangelic*, or *Goſpel*-Preachers, in a View to their ſuppoſed *ſupereminent* Purity of Doctrine. O vain Boaſt without Heart and Life's Correſpondency!---The *Tr.*

Chriſtendom. A thick and groſs Darkneſs has overſpread it, amidſt which People have not been able to diſcern aright what this and what the other Thing is, having been out of all Capacity to make any proper Diſcrimination: For Want of which, the Evil has been looked upon as Good, and the Good as Evil; therein the Ungodly have been eſteemed to be Good and Pious, and the Good and Pious to be Ungodly.

CLIV. But whereas the divine Light is now through me ſprung up in the very Midſt of the Darkneſs, it of Courſe manifeſteth itſelf, that many ungodly Perſons, who amidſt the Darkneſs are eſteemed as pious Ones, becauſe they have had the Form, or Semblance of Godlineſs (2 Tim. iii. 5.) before the World, have however been in Heart godleſs: And the Devil hath, in them, transformed himſelf into an Angel of Light, in ſuch a Way that they themſelves have not known and perceived it: Never did it come into their Heads, that they were ſuch godleſs Perſons in GOD's Sight, having imagined themſelves to be Perſons of genuine Piety in the Sight of GOD. In which Reſpect they are, however, under a grievous Miſtake, from a Seduction and Deception of the Devil. Such People were the *Phariſees*, who were in Reality godleſs. However, although *they*, before *Chriſt*'s coming into the World, were eſteemed to be pious; yet when *Chriſt*, as the divine Light, was come into the World, and ſhone in the Darkneſs; then did it make itſelf manifeſt, that the *Scribes* and *Phariſees* were, with ſome few Exceptions, *godleſs* Perſons. The very ſame is ſtill the Caſe at this Day, when now through *me* the divine Light again ſhineth in the Darkneſs. It is now again manifeſt, that the (modern) SCRIBES are ungodly Perſons in their Hearts, ſome few of them excepted. For ſuch as are up in Arms againſt this Work of GOD in me, and ſet themſelves in Oppoſition to it, neither do chooſe to lend an helping Hand towards the Furtherance of it, to the utmoſt of their Ability;—all theſe I regard as *Godleſs* Perſons; for although in the Sight of the World they may live under ever ſuch a Mimic Semblance of Sanctity; and although they are able to preach ever ſuch fine Sermons out of the Word of GOD; yet are they after all, in their

own Hearts, truly *Godleſs* and wicked People in the Sight of God; whoſe Hearts are fraught with Falſehood, fraught with Hypocriſy, fraught with Pride, Hatred, Envy, Pelf- Self- and World's-Love; which Charge I am ſufficiently able to make good againſt them, if Neceſſity ſhould require it.

CLV. Now juſt as the *Learned*, ſome few of them excepted, are in *general* Godleſs and wicked Men in their Hearts; the very ſame is the Caſe with the *Political* and *Oeconomical* State likewiſe. Few are to be met with amongſt *any* of them, who have a Love for *this divine Light* within their Hearts. For they cannot believe it to be a Work of God; otherwiſe, did they believe, they would ſurely love it too. And if ſo be they did live in the Love of *Chriſt*, they would be alſo able to believe, that it is a Work of God; becauſe they ſee nothing that is Evil in me, but rather every Thing that is Good: For which very Reaſon alſo they ought to believe that the whole Affair with me is a Work of God: For "*the Love of Chriſt* "*naturally believes the beſt*, and is not inclined to doubt "about that which is good:" (1 Cor. xiii. 7.) Moreover, ſince my Call and Commiſſion directly and altogether tend to the leading Men to God and to *Chriſt*, a Thing nobody can contradict; therefore am I warranted to take a Proof from thence, that the whole Tenor of my Call and Commiſſion is good, how *odd*, *ſtrange*, and *whimſical* ſo ever it may appear to Reaſon. And whoſoever liveth in the Love of *Chriſt*, believeth that all the Good I lay Claim to cometh from God, as *James* ſays, (Chapt. i. 17.) of Conſequence he hath no Doubt at all concerning it, who liveth in the Love of *Chriſt*. Whereas he who yet doubteth of my Call and Commiſſion, whether it be of God or not, gives a Proof in Fact, that he doth not *live* as yet *in that Love* of *Chriſt*, which is naturally inclined to believe nothing but the beſt; and that he is not as yet under the Guidance and Leading of the *Holy Ghoſt*, from whom I write my Good:—This is an uncontroulable Conſequence. (Joh. viii. 42, 43, 47.)

CLVI. Good Reaſon then has every one to put himſelf to the Teſt, in Order to be aſcertained *what Spirit* is his Mover

Mover and Ruler; for Fear he might impoſe upon his own ſelf with his ſelf-conceited Faith and Opinion; in that he conceits himſelf and takes it for granted, that he is an *Orthodox Believer*, and that the *Holy Ghoſt* is his Guide; at the very Time when however he is under the Influence and Direction of an evil Spirit. For whoever is in a Paſſion at that which I write, doth even by this very Conduct betray irrefragably, that an evil Spirit is his Mover and Ruler; a malignant, envious, haughty Spirit. For "*Love endureth all Things*," (1 Cor. xiii. 7.) and whoever liveth in the Love of *Chriſt*, in Meekneſs and Humility, ſuch a one is able to endure all Things; whereby he gives Proof that the Spirit of *Chriſt* is his Mover and Ruler. By this *Touch-Stone* then let every one try himſelf to the very Bottom, in Order to be aſcertained what Spirit it is that moves and bears the Rule within his Heart. To whomſoever this my Way of Writing is diſagreeable and odious, and whoſe ſo ever's Heart is thereby brought into Apprehenſion and Alarm; *him* doth an evil Spirit rule and direct; although he may not openly contradict what I write, nor ſuffer it to come forth to *public* Notoriety that he is againſt me.

CLVII. But to whomſoever the Good I write is agreeable in his Heart, and whoſe Heart is thereby gladdened; in ſuch a Perſon's Heart doth the *Holy Ghoſt* bear the Rule and Sway: And the little Spark of the Spirit, of the divine, fiery ESSENCE, is as it were fanned by my Means as with a Wind from the *Holy Ghoſt:* Which Wind is a ſpiritual Wind; it is a divine, powerful Wind, which abideth eternally, and is not tranſient, as the Wind in the World is tranſient. For the *Holy Ghoſt* is alſo like unto a Wind; (John iii. 8.) And as the Wind bloweth where it liſteth, and nobody is able to with-hold it; and as it can blow up a ſmall Fire, into a great one; in the very ſame Manner doth the *Holy Ghoſt* blow alſo where *he* liſteth, neither is any Man able to with-hold, or to controul *him*; he can raiſe a little inconſiderable Spark of the *ſpiritual* Fire to a great Fire, and can blow it up.

CLVIII. Which are ſure enough *odd* and *ſtrange* Phraſes in the Ear of Reaſon: But in Caſe any Man is not

not able rightly to underſtand and take *this* in, becauſe it ſeemeth to him *contrary* to GOD's Word; let ſuch an one only ſpeak with me about it; for I will then explain it to him in ſuch a Manner, (if he will but hearken to me in Love) that it ſhall iſſue in his full Satisfaction; ſo as to rid him entirely of any ſuch Surmiſe of it's being *contrary* to the Word of GOD, or inconſiſtent with the Nature of his Omnipotence. For GOD *doth*, and is certainly able *to do*, every Thing he himſelf pleaſes; he is able to reveal himſelf in many thouſand different Ways and Manners, and all in Kind and Degree as he pleaſes, and in what Manner he pleaſes. But with Reſpect to thoſe, who neither can or will underſtand, or take in, theſe Sayings; and who do not come to talk with, or to enquire of, me on that Head, ſo as to put it in my Power to apologiſe for myſelf towards them, and to explain my own Meaning;—ſuch ought at leaſt however not to inveigh againſt and ſpeak detractingly of them. Let them leave *me* to anſwer for all I write, how *odd* and *ſtrange* ſo ever it may appear to *them*; fixing their Eye wholly and alone upon the *End* the whole Affair of my Call and Commiſſion tends to, viz. to CHRIST, (1 Tim. i. 5.)

CLIX. Let them but only fix their Eye upon HIM; let them but commence *his* Followers in his holy *Doctrine* and *Life*; yea, let them but yield themſelves up to be directed and moved by the *Holy Ghoſt* to all that is good, ſo as ever to live in the *Spirit*, and not in *human Reaſon*; and that thus they may become REGENERATED Ones through the *Holy Spirit*, (John iii. 3, 5, 7, 8.) and live therein; that they may become *New Creatures*, (2 Cor. v. 17. Gal. vi. 15.) and *Partakers of the divine Nature*; (2 Pet. i. 4.) which divine Nature is an eternal, fiery, almighty, divine ESSENCE. And when they are become Partakers thereof, and do thus really live in GOD and GOD in them; then are they competent for loving all Mankind in the World, Enemies as well as Friends; being qualified to converſe with and to treat their Enemies with Love, as well as their very beſt Friends. This are thoſe Perſons qualified to do, who having been made Partakers of the divine Nature, do live in GOD and GOD in them. For then they alſo find within themſelves a *divine Power*,

Power, by Means of which they are able to bear all their Croſs with Patience; let it be as grievous and unaccountable a one as ever it may; yet for all *that*, they have a Power to bear it all with Patience.

CLX. And now will I herewith alſo conclude the Occurrence which befel me after the *Viſion* was paſſed and over; and the Reflections I have been obliged to make upon it, tending to inculcate the *Manner* how every Perſon ought to take eſpecial good Heed to his own Calling, and not to do the Work of God *negligently*; or elſe he will in like Manner receive a ſevere Blow from God: Moreover, that ſuch will be ſmitten more ſeverely ſtill, who do not do God's Work at all, but do the Devil's Work: And with ſtill greater Severity, and in the moſt violent Manner of all others, will thoſe be ſmitten, who not only do not do any Thing good themſelves, but even, to the very utmoſt of their Power, hinder their Neighbours, who would fain do Good; ſo that *they* may alſo not be able to do any more towards the Promotion of the Work of God than they do *themſelves*. Now let every Perſon conſider *this Matter* with all Attention and Seriouſneſs.

CLXI. Moreover, though a Perſon may do ever ſo much Good in the Sight of the World; yet, if at the ſame Time he does not do it from a good, believing, loving, meek, and humble Heart, none of it is, after all, good in the Sight of God; for God looketh at the Heart: And *whatſoever is not of Faith*, (or doth not proceed from Faith as it's Ground and Motive, Rom. xiv. 23.) *is not good in the Sight of* God: For though it may appear ever ſo good and plauſible before the World, yet is it bad and *Sin* in God's Sight: Foraſmuch as God is not at all charmed with externally fine Sermons, picked and culled, gathered and patched up, out of the *written* Word of God; if the Heart be not withal good and upright, and if ſo be the Word of God be not uttered and delivered from the *Holy Spirit*.

CLXII. Whoever *ſpeaks* the Word of God by the *Holy Ghoſt*, *doeth* likewiſe in Love, through the *Holy Ghoſt*, every

every Thing that is good, as well for Enemies as for Friends; he hateth and deſpiſeth no Man; he teacheth nothing that is wicked; he miſinterprets nothing, but puts the very beſt Conſtruction upon every Thing, that is yet of ſuch an ambiguous Nature, as not yet plainly to appear whether it be Good or Evil; he likes rather to ſpeak well than ill of it. Thus doth the Man act, who lives in the Love of *Chriſt*, and who is poſſeſſed of a good Heart. Now let every one carefully examine his ownſelf what Sort of a Heart he has, and not place his Dependence upon his own fine Diſcourſes, which he makes upon the Word of GOD; as if from *thence* he was to take the *Criterion*, or ſure Mark of his being a Chriſtian, or not.—No; he muſt diſtinguiſh *this* by the Goodneſs of his Heart, and by the Love he bears to *Chriſt*. For this is the only *Criterion* of a genuine Chriſtian, the infallible Mark, whereby we may know the genuine Chriſtians; as *Chriſt* ſays, (Joh. xiii. 35.) and not by that Preciſion, or Nicety of *orthodox* Knowledge in the Head; which poſſibly they may have of the Word of GOD, and that they *outwardly* ſtickle for, and maintain the Word of *Chriſt*. All this is a mere Cypher in the Sight of GOD, if the Perſon doth not, at the ſame Time, live in the Love of *Chriſt*. The Ungodly are alſo as well able *outwardly* to ſtickle for, and to maintain the Words of *Chriſt*, as they. Of Courſe then this never can be the *Criterion*, or infallible Mark of a genuine Chriſtian: But the Ungodly are not able to live in the Love of *Chriſt*; this Mark have they not; for this is alone the true *Characteriſtic* of Believers, and of thoſe that are good.

CLXIII. Thus then are the Ungodly and the Pious diſtinguiſhed one from the other by the *Criterion*, *Characteriſtic*, or infallible Mark of LOVE; becauſe this Mark is *peculiar* to the Good or Pious, and to them only. And thoſe, who live in the Love of *Chriſt*, are the genuine, believing, good Chriſtians, whatever their Denomination may be, and in whatſoever divided Part of the *Chriſtian* Religion they may be found; let them, ignorantly and inadvertently, be as erroneous as ever they may in Notions and Opinions: If nevertheleſs, they live *in that* "*Faith*, "*which the Holy Ghoſt worketh in the Heart, and which* "*worketh by Love*," (Eph. i. 19. ii. 8. Coloſſ. ii. 12.

Gal. v. 6.) then are all Errors and Sins in this Faith forgiven them. Whereas, on the other Hand, thoſe are in Reality out of the *Chriſtian Pale*, let them outwardly underſtand every Thing with ever ſo *orthodox* a Preciſion and Nicety, and outwardly hold every Ordinance, which *Chriſt* hath inſtituted, with ever ſuch a zealous Punctuality; who do not live in the Faith, which the *Holy Ghoſt* worketh in the Heart, and who do not live in the Love of *Chriſt*, in Meekneſs and Humility: All theſe are real *Heathens* within the external Chriſtian Pale, and, with all their outward *orthodox* Underſtanding and Knowledge, will be damned; if, together with all this Furniture, they abide in the *old Birth*, in which they are incapable of becoming ſaved, or happy. If they would be ſaved, they muſt be *regenerated*, as *Chriſt* ſaith, (Joh. iii. 3.)

CLXIV. But he that liveth in the *Regeneration* has a good Heart, and dies every Day more and more to all Self-Love, Pelf-Love, World's-Love, and to all Haughtineſs and Pride, Hatred, Envy, and to all Evil; wherein he lives no more, as the *Godleſs* and *Unregenerate* do ſtill live in them. A regenerate Perſon doth, on the other Hand, live in the Love of *Chriſt*, in Meekneſs, and Humility, and in *all* Chriſtian Virtues; all his Endeavours are bent towards the living in them more and more, ſo that thus he may grow up and increaſe in them; he is the Follower of *Chriſt* in the Regeneration; he denieth his ownſelf, taking up his Croſs, and bearing it with Patience after *Chriſt*. Theſe are the *right*-orthodox, or, the genuinely-believing Chriſtians, under whatever divided Part of the Chriſtian Religion they may happen to have been brought up; which is a Matter of no ſuch *capital* Concern as it is given out to be. For ſuch do certainly live in the genuine Religion of *Chriſt*, in which alone they will be ſaved; and in no *Man's* Religion, let his *Name* be whatever it may; ſeeing that the Scripture obſerves a total Silence concerning ſuch *Men's* RELIGIONS, and concerning ſo many *Men's* NAMES, and *Men's* NOTIONS: But whoſoever maintains GOD's Word, (Micah vi. 8.) practiſeth Love, humbleth himſelf before GOD and Man, feareth God and worketh Righteouſneſs, and followeth after *Chriſt* in his Life;—he is accepted of GOD, and lives in the genuine

Chriſtian

Chriſtian Religion; whereas he who liveth *counter* to all this, the ſame doth not live in the *Chriſtian* Religion.

CLXV. Now to ſuch as live in the *Chriſtian* Religion is every Thing alſo dear and valuable, which I through the *Holy Ghoſt*, under a divine Call and Commiſſion, preſent him with: Such take it to Heart, reflect, and ruminate upon it. But at preſent I find but a *few*, to whom *that* is dear and precious, which through the Impulſe of the *Holy Ghoſt*, is produced and tendered by me. For tho' they may not all juſt ſpeak Evil of, and vilify it; yet do they ſet no great Value upon it; letting it go as it comes, and not amending their Lives according to it; inſtead of which, they remain in the old evil Life of Sin, make no Sort of Examination of themſelves, whether they are living in the *New Birth*, or in the *Old Birth*; do not call upon God for his *Holy Spirit*, that thro' *him* they might be born again; thus not praying for him aright, ſo that they might receive him: Although they have it in their Power to pray on that Behalf too, if they would but do it in ſuch a Manner as actually to receive him; which would be the Caſe, were they but once to deſiſt from their flagrant, known, and wilful Sins.

CLXVI. For nobody, who yet liveth in known and wilful Sins, is ſuſceptible of the *Holy Ghoſt*; who is the moſt noble, the moſt precious, and the moſt valuable Gift in the Univerſe: *Chriſt* tells us this, (John xiv. 17.) "*The World cannot receive the* Holy Ghoſt;" that means, the Men of the World, who live in known Sins; who purſue after the ſenſual Pleaſures of the World, and after the becoming rich in the World; have themſelves in high Eſteem and Admiration; live in Pride and Vanity, in Hatred, Envy, and Unrighteouſneſs; calumniate and vilify their Neighbour; and reſiſt God and his Word, his divine wonderful Works, and his ſtupendous Diſpenſations and Government. Such as act in *this* Way, and upon a Plan like this, are Men of the World; who cannot receive the *Holy Ghoſt*, till they give up and deſiſt from this Plan: And indeed, how ſhould they be able to receive the *Holy Ghoſt*, when, againſt their own Conſciences, they thus counter-work him? So long are they abſolutely

in a State incompatible with the Reception of him; for although they were with the Mouth to pray on that Behalf ever ſo much, yet is all their Prayer fruitleſs: Nay, thus they do not pray as they ought. But then it is that they pray as they ought, when they deſiſt from known Sins, and are upon their Guard againſt Lies and Injuſtice, againſt Calumny and Detraction, and whatever elſe makes up the black Catalogue of *known* Sins; which they have it in their Power to guard againſt by their own human Faculties, if they had but a *Will* to employ them properly, (Luke xii. 57.) Foraſmuch as that they are all of them indubitably endowed with the *Grace of* God, and are alſo thus in a Capacity of purſuing, through God's Grace, after Truth and Righteouſneſs; if in other Reſpects their human Underſtandings are but ſo diſpoſed as, in a regular State, they may be ſuppoſed to be; and which, where it obtains, muſt be allowed to be a great Inſtance of the Grace of God. And if they would only employ *this Talent* well and to Advantage, God would then give them more Grace; he would, through Grace, beſtow the *Holy Ghoſt* upon them; who would, in their Hearts, work all Kinds of good Things, by Means whereof they would be ſure to be brought unto Salvation and Happineſs.

CLXVII. Thus is every Thing a Man has purely a Matter of *Grace*, whether it be in the natural-human, or ſupernatural-heavenly Life. Wherefore may no Man aſcribe any Thing, that is good, to his ownſelf; for every good Thing cometh from God, the *natural* Gifts as well as the *ſupernatural* Ones. And thus is Man bound, in and concerning every Thing he doth that is good, to give God the Glory, both in the *natural* and in the *ſpiritual* Life. Therefore let no Man on that Account be proud and high-minded, or even gape after Honour or Thanks on that Behalf; if, by Means of the *Grace of* God, he doeth much Good, even from his *human* Powers and Faculties: Let him not on that Account exalt himſelf above others, but rather humble himſelf under all Men; ſeeking no Honour at all in the World with all his own Doings. Let him ſolely ſeek the Glory of God in every Thing, and the Good of his Neighbour, (Acts xii. 23.)

CLXVIII. To

CLXVIII. To which I would now gladly and finally admoniſh every Perſon, by the Impulſe of the *Holy Ghoſt*; viz. that every one may *ſo* employ and improve his *natural* Talents and Gifts; begging GOD withal for his *heavenly* Gifts, that GOD would be alſo pleaſed to beſtow upon him theſe heavenly Gifts, and the very beſt Gift of all, the invaluable *Holy Ghoſt*: Who may then be able to work within his Heart Faith, and every Kind of good Thing; and that thus he may become righteous and ſaved, *initially* here in Time, and *conſummately* hereafter to all Eternity; and *that* out of *pure Grace and Mercy*, excluſive of all his own Merits and Works. For Man is incapable of meriting any Thing by all his own good Works; (Luke xvii. 10.) becauſe he can neither have, or do any Thing that is good of his ownſelf without GOD; ſeeing that every Thing that is good cometh from GOD, both the natural Gifts, and the ſupernatural, ſpiritual Gifts. The natural (or *good*) Gifts come from GOD, as well as the ſupernatural, (or *perfect*) heavenly Gifts. For as to the natural Gifts, they are the *good* Gifts; and as to the ſupernatural, heavenly Gifts, they are the *perfect* Gifts; and they come *all* of them from GOD; as *James* ſpeaketh and teacheth, (Chapt. i. 17.) Therefore, of all Neceſſity, muſt Men receive every Thing from GOD, that they have a Deſire to have; and muſt withal reflect ſeriouſly on what *Paul* ſays, (1 Cor. iv. 7.) "*What haſt* "*thou, O Man, which thou haſt not received? And if* "*thou haſt received it, why boaſteſt thou as if thou hadſt* "*not received it?*"

CLXIX. Let every one well weigh and conſider this Text; and let him, in and with Reſpect to every Thing, give GOD the Glory, as to *him* from whom he hath every Thing that is good: And thus will all Self-Honour and Self-Boaſting be ſure to drop away from him, and he will be perpetually humbling himſelf, he will live inceſſantly in Humility: And then, the more the Gifts are which GOD of his Grace confers upon him, ſo much the more humble will he become: He will conceive a perfect Abhorrence for Self-Honour; and will never hereafter be able to live in *Ambition*, it being the very Ground and Root of all Evil. For had *Eve* never become ambitious,

and had ſhe choſen to have been *no more* than *that* which God was pleaſed to have her be, and *that* which actually ſhe was; ſhe never would have fallen into Sin: Whereas no ſooner did ſhe become ambitious and ſo aſpiring, as to want to be *as* God, contrary to the Will of God;—but ſhe fell into Sin. Thus doth all Sin originate from Ambition, and thus it is the very Root and Ground of all Evil: And for this very Reaſon it is, that every Perſon ought to be ſo much upon his Guard againſt it; learning Humility in his Heart from Chriſt, (Matt. xi. 29.) and always living in it.

CLXX. To this End may it pleaſe God to vouchſafe his Grace and Bleſſing to every one, who is from his Heart deſirous of it! This, out of great Love, and from the very Bottom of my Heart, do I wiſh to all and each of Mankind. Moreover, unto ſuch as heartily deſire it, God will alſo be glad to beſtow his Grace to this End; ſo that they may be able to live perpetually in Humility:—Of this there can be no Doubt. Herewith now will I commend all good and pious Chriſtians to the Love, Grace, and Mercy of God. May God be pleaſed to govern and direct us all by his *Holy Spirit*, and to lead and guide us into all Truth! So ſhall we be happy People, *initially* here in this Time, and *conſummately* hereafter to all Eternity. Amen!

Written at Embden, in the Year 1640, the 21ſt of *Dec.* on St. *Thomas's Day*; which *Thomas* was unbelieving, tho' afterwards he became believing. May God be pleaſed to turn all Unbelievers into true Believers!

JOHN ENGELBRECHT,
of *Brunſwic*,
A Meſſenger of the Moſt High.

26 MY 59

FINIS.

ERRATUM.

Page 104, laſt Line of the Note, Vol. I. inſtead of "to follow a "good than a bad Example," read, "a bad than a good".---

I will make no Apology for the *Addition* of the following *Poſtliminous Note*; as, in a very remarkable Manner, it tends to elucidate and confirm N° LXXIV--LXXVII, Page 66--68 of this 2d Volume.

DR. JOHN WILLIAM PETERSEN, formerly *Superintendent* of *Lunenburg*, (whatever might, or might not, have been his *Foible*, in Reſpect to a commonly-ſuppoſed undue and unſeaſonable Attachment to ſome favourite *Tenets*) was certainly, upon the Whole of his Character, a very pious, and learned; a zealous, and faithful; a laborious, and uſeful; and, in Diſpoſition, a moſt ſweet and amiable Man: All which his Hiſtory, and very numerous *Manuſcript*- and printed Works ſufficiently indicate and atteſt.—Yet was he, in 1692, depoſed from his Office by the *Conſiſtory*, then aſſembled at *Zell*, for that Purpoſe. It ſhould ſeem, that his public Avowal of the *Revelations* of *Juliana Counteſs* of *Aſſeburg* was the *real* Ground, or the *Pretext* for their having proceeded with him to ſuch an Extremity of Rigour; though he patronized this young Lady merely from a *conſcientious* Perſuaſion of the Rectitude of her Cauſe. His STATE OF THE CASE was tranſlated and publiſhed, in our Tongue, in the Year 1695, under the Title of *a Letter to ſome Divines, concerning the Queſtion, whether* GOD, *ſince Chriſt's Aſcenſion, doth any more reveal himſelf to Mankind by Means of divine Apparitions?* [Viſions, or Appearances.]

In the MEMOIRS *of his Life*, written in the Year 1717, by his own-ſelf, and containing 440 *Octavo*-Pages; we meet with the following curious, incidental *Anecdote*.

" During the Courſe of my Examination, there was a " Bookſeller of *Jena* ſtanding out with his Books in the " Houſe, where the *Conſiſtory* then ſat. Now, whilſt I was " rummaging amongſt, and turning over, one and another " of his Books; it ſo happened, that I met with JOHN " ENGELBRECHT's Book in *Octavo*; and, by mere Acci- " dent opened, and caſt my Eye upon the Paſſage, where " he is relating what occurred to him at *Zell*, when had up " before a full *Conſiſtory*; and in the very Chamber too, " where I alſo at this Time, and on a ſimilar Account, " made my Appearance. Having purchaſed this Book, " I took it into the *Conſiſtory* along with me; and read " them the *Paſſage*, or *Words* I had accidentally opened " upon in that Book: Which Words, by the Way, I had " never read, or ſo much as heard a Syllable of, from any " Man, before.—

" *Now there, in broad Day-Light, and whilſt the Eyes of all* " *the*

" *the* ASSESSORS *of the* CONSISTORY *were upon him, he* " *saw a* VISION; *which represented* CHRIST, *as the Judge* " *amongſt the Judges, appearing to hold the Judgment.*—(See " this, Page 8, and 91, N° LXXVII. of Vol. I.)

" Hereupon they laid their Heads together; being un- " willing to believe, that I had but *juſt then* bought the " Book. Therefore they interrogated the Bookſeller upon " Oath, whether I had bought ſuch a Book of *him?* which " he (as with the ſtricteſt Truth he very well might) an- " ſwered in the Affirmative: He alſo ſuperadded, that he " had *firſt* brought the ſaid Book from *Jena* along with " him. This puzzled and confounded them, creating " withal a good Deal of Surprize."——Page 201. § 47.

It might have been obſerved, that, in the Year 1680, the ſaid Dr. PETERSEN married the then juſtly celebrated Maiden-Lady, JOANNA ELEONORA DE MERLAU; a Perſon no leſs pious than ſenſible and accompliſhed. The Nuptials were ſolemnized at *Franckfort-on-the-Mayn*, by that very worthy Man, and faithful Advocate of vital and experimental Religion, Dr. PHILIP JACOB SPENER, an intimate Friend of Dr. PETERSEN.

This Marriage, from a Similarity of Heart's Diſpoſitions in the Lord, proved an uncommonly happy one. She was the Authoreſs of one and another good Piece in the religious Way; and particularly of a remarkable LETTER, addreſſed to her *two Siſters*; which, eight Years ago, was done into *Engliſh* from an old *German* Manuſcript; and is ſpecified in the Liſt of Publications at the End of this 2d Volume.

In the Year 1718, Mrs. PETERSEN added a *Supplement* to the above-ſaid MEMOIRS of her *Huſband's Life*, containing 78 Pages of *her own*. I cannot help deeming myſelf, in this Reſpect, fortunate, for being in Poſſeſſion of both theſe choice and curious Pieces of Biography, in the *German* Language. Mine is the *ſecond* Edition, printed in 1719; to which an *Effigies*, or ſtriking Portrait, of each Author, is prefixed. I got the Book of a good old Friend of that Nation, when I was in *Germany*, four Years ago.

N. B. When I wrote the *Preface* to JOANNA ELEONORA DE MERLAU's LETTER above-ſaid, I really knew no more of her than is there aſſerted, Page vii: The reſt I learned afterwards. I believe, that both theſe worthy Perſons did not long ſurvive the Publication of their Hiſtory above-mentioned. For He was then 69 Years of Age, and She 74. It would be a Satisfaction to me to know *when*, *where*, and *how* they paſſed out of Time into Eternity.

THE

Following SPECIFICATION

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Apology for Madam Bourignon, p. 22. § xix.

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